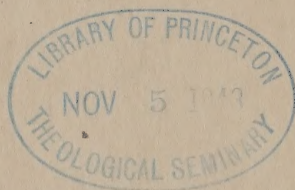


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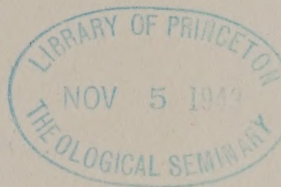
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Religious progress through
religious revivals

RELIGIOUS PROGRESS
THROUGH RELIGIOUS REVIVALS

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BY

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Ages, etc., etc.*

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TO ALL

*Who believe in, pray for, and with God's help
labor to promote*

REVIVALS OF RELIGION

This book is dedicated

PREFACE

FOR TWO HUNDRED YEARS and more periods of religious activity during which unusual efforts have been put forth to induce men to accept the overtures of Christ's gospel have been of frequent occurrence throughout the English-speaking world and to some extent elsewhere. These periods of activity, sometimes of brief duration and sometimes protracted for years, have been commonly designated revivals of religion.

A diversity of opinion exists relative to the value of such spiritual quickenings. A chief objection on the part of opponents to revivals has been that they are too individualistic, devoting exclusive attention to the salvation of men's souls but ignoring the great social, political and economic problems which affect the life of mankind. Whatever justification there may seem to be for this objection it overlooks the important fact that saved individuals, saved men and women, are the saving salt of society. The truly regenerate person cannot be indifferent to the well-being of others, morally, socially, politically, economically or otherwise but to the full extent of his ability he will concern himself with their needs and will do his utmost to make the world in which they live a better world.

It is from this viewpoint that the present volume is written. The real test of value is the dictum laid down by Jesus: "Wherefore by their fruits ye shall know them." This principle must be applied to revivals of religion as well as in everything else, for it is only by their results that they

can rightly be judged. The attempt accordingly is herein made to discover the permanent contributions which have been made to religious progress by the religious revivals with which the churches have been visited. We begin by outlining the great revivals of modern history, devoting particular attention to the revivals which have occurred in our own land. In the chapters which follow we shall consider more fully and in greater detail the results which have been produced upon human society by these revivals. It is the belief of the writer that revivals considered from this point of view will lead to a new appraisal of the value of such outpourings of the divine Spirit.

FRANK G. BEARDSLEY

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Chapter I

THE GREAT AWAKENING

THE NOTABLE RELIGIOUS REVIVAL known as the Great Awakening, which visited the colonies of North America from Maine to Georgia in the days of Jonathan Edwards and George Whitefield, was preceded by a period of religious declension. The religious fervor which had characterized the first colonists and which had been a determining factor in all their endeavors was not transmitted unimpaired to the next generation. The conquest of the unbroken wilderness, the felling of forests, the conflicts with the Indians, the hardships incident to the settlement of the new world, and the work of establishing homes and communities were not conducive to the continuance of a deep religious interest and in the process of time it gave way to laxity, lukewarmness and indifference in matters pertaining to the welfare of the soul.

The early colonists had been actuated by a deep missionary purpose. William Bradford, long the governor of Plymouth Colony, in enumerating the causes which led the Pilgrim Fathers to embark on their hazardous enterprise in the new world, said, "Lastly [and which was not least], a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the

world; yea, though they should be but even as stepping stones unto others for the performing of so great a work."

In the charter of the Puritan Colony of Massachusetts Bay a like definite purpose was expressed to "win and incite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, which, in our royal intention and the adventurers' free profession, is the principal end of this plantation."

The earliest method of procedure was to introduce Indian youths into the Puritan homes and train them in the ways of Christian civilization and religion. In 1643, the Mayhews, father and son, began their work in Martha's Vineyard. The first church was organized in 1652 and by 1664 it was estimated that there were fifteen hundred "praying Indians" under their care. Even more notable was the work of Rev. John Eliot, known as the "Apostle to the Indians." Learning the Indian language from a captive Pequot he began his labors in 1646. He established towns for his converts at Nonantum, Natick, and elsewhere. His crowning work was the translation of the entire Bible into the Indian tongue, the first edition of the sacred scriptures to be printed in America. By 1674 as a result of his labors fourteen towns had been founded with eleven hundred "praying Indians."

King Philip's War proved disastrous to this work among the aborigines, so that it almost wholly ceased and with the waning interest in religion there was no renewal of such activities until the time of the Great Awakening.

The early colonists of New England stood for a regenerate church membership. Only those who publicly professed conversion, after due examination, were admitted

into church fellowship. The baptized children of such were in covenant relations with the church and were entitled to its watch-care, but they were not admitted to the full privileges of the church until they had made a public profession of regenerate faith. Until that was done *their* children were not permitted to be baptized nor enjoy the watch-care of the church. They were compelled by law to pay taxes for the support of the church but were debarred from all of its privileges except that of attending its services.

To relieve the disabilities of such, in 1662, a "Synod of elders and messengers from all the churches" in Massachusetts colony adopted what was known as the Half-Way Covenant, according to the provisions of which persons baptized in infancy "understanding the doctrines of faith, and publicly professing their assent thereto; not scandalous in life, and solemnly owning the covenant of the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ and the church, their children are to be baptized."

The results of the Half-Way Covenant were not altogether salutary. Instead of qualifying themselves for church membership, the tendency on the part of those affected by it was to rest satisfied with the privileges which it conferred. As time went on those who accepted the Covenant were admitted to all of the ordinances of the church, including the Lord's Supper. Indeed ministers were not wanting who contended that the Lord's Supper was a converting ordinance and a means of grace for the unregenerate.

The decline of interest in the conversion of the aborigines and the adoption of the Half-Way Covenant were

symptomatic. Vital religion was waning and with this ebb-tide in religion the morals of the people declined. The following description by Jonathan Edwards of conditions in his parish at Northampton, Massachusetts, in 1730 conveys some idea of conditions at that time:

"It seemed to be a time of extraordinary dullness in religion; licentiousness for some years greatly prevailed among the youth of the town; there were many of them very much addicted to night walking and frequenting the tavern, and lewd practices, wherein some by their example exceedingly corrupted others. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolicks; and they would often spend the greater part of the night in them, without any regard to order in the families they belonged to; and indeed family government did too much fail in the town."

Jonathan Edwards, a chief instrument in the Great Awakening which followed this period of spiritual lethargy and decay, was born at East Windsor, Connecticut, October 5, 1703. His father was a Congregational minister, and his mother was the daughter of Rev. Solomon Stoddard, one of the leading advocates of the notion that the Lord's Supper was a converting ordinance. This young clergyman, who was a master mind in metaphysics and theology, was educated at Yale College and after a brief pastorate in New York City was recalled as a tutor in his alma mater, where he spent a year or two after which he was called to assist his maternal grandfather in the pastorate of the church at Northampton. Upon the death of the latter, in 1729, he succeeded to the duties of the full pastoral office. For a time his ministry was productive of

feeble results but in the spring of 1734 there were five or six conversions, among them a young woman who had been a leader in social gaiety among the young.

“Presently upon this,” wrote Edwards in his *Narrative of Surprising Conversions*, “a great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town, and among persons of all degrees and all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. . . . Religion was with all sorts the great concern and the world was only a thing by the by. The only thing in their view was to get the kingdom of heaven, and every one appeared to be pressing into it. . . . There was scarcely a person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be vainest and loosest, and those that had been most disposed to think and speak slightly of vital and experimental religion, were now subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ. . . . This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, Anno 1735, the town seemed to be full of the presence of God: it never was so full of love, nor so full of joy; and yet so

full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation's being brought unto them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary, God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors."

Northampton, at that time, had a population of about eleven hundred. Within six months some three hundred persons were converted. Persons of all ages from children of tender years to those who had passed the allotted three-score years and ten united with the church. Eighty persons were received at one time and sixty more before the next communion, all of whom gave "sufficient evidence of the conversion of their souls."

The sermons of Edwards, today, probably would seem somewhat lurid even to the most conservative. In his famous sermon "Sinners in the Hands of an Angry God," from the text "Their steps shall slide in due time," he pictured the Almighty as an archer with bow bent and arrow drawn to pierce the sinner's heart. The sinner, with whom God was "dreadfully provoked," he compared to a spider or some loathsome insect suspended over the flames. He said, "You hang by a slender thread, with the

flames of divine wrath flashing about it, and ready every moment to singe and burn it asunder; and you have nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do, to induce God to spare you one moment." When Edwards preached that sermon at Enfield, Connecticut, during the progress of the Awakening the appearance of the people when they assembled was "thoughtless and vain." But as the sermon proceeded they gave way to such weeping and distress that the preacher was obliged to request silence that he might be heard. Unconsciously the members of the congregation were seen to lay hold of the pillars and grasp the pews to keep from sliding into the pit, while a minister who was sitting in the pulpit with Edwards plucked his gown exclaiming, "Mr. Edwards, Mr. Edwards, is not God a God of mercy?"

Abhorrent as such preaching might be today, it was tremendously effective in that age of laxity and religious indifference. As the tidings of the revival became noised abroad its influence extended to various points in Massachusetts and Connecticut, and to the Middle Colonies, where its interests were furthered by Rev. Theodore Frelinghuysen, Samuel Blair, William Tennent, his four sons and others. William Tennent, Sr., who had been an Episcopalian, after coming from Ireland to America, became a Presbyterian. In 1730 he established at Neshaminy, Pennsylvania, an institution known as the "Log College," where his sons and several others, who were active in the revival, received their ministerial training.

Chiefest among the instruments in promoting the Great Awakening was George Whitefield, the Anglican revivalist

who had been invited to Georgia by the Wesleys to aid them in their missionary work and to establish a home for orphans. They had left, however, before his arrival, and after a stay of three months he returned to England to secure funds for the orphanage.

Having been ordained to the priesthood and having collected a thousand pounds for his orphanage Whitefield sailed for America on his second visit in 1739. Already he had distinguished himself as a pulpit orator of unusual power. The effects of his preaching could be seen in the white gutters made by the tears as they coursed down the grimy cheeks of the colliers at Moorfields. At a later time when Lord Chesterfield was present Whitefield compared the sinner to a helpless blind beggar, whose dog had left him while he was skirting the edge of a dangerous precipice. As he stumbles forward his staff slips from his hands, falls into the abyss, and, all unconscious of his danger, he stoops down to recover it. Chesterfield, carried away by Whitefield's graphic descriptive powers, involuntarily exclaimed, "He's gone! He's gone!"

With his superabundance of worldly wisdom Benjamin Franklin would be the last man whom one might expect to succumb to the wizardry of Whitefield's eloquence. He had refused to contribute to his orphanage because he thought it was injudiciously located. Not long afterwards he attended one of Whitefield's sermons. Perceiving that it was to end with a collection he resolved not to give one penny. In his pocket he had a handful of coppers, three or four silver dollars and five pistoles in gold. As the sermon proceeded he softened and decided to give the copper. A second stroke of Whitefield's oratory so shamed him that he made up his mind to give the silver, but when he con-

cluded Franklin was so moved that he emptied the entire contents of his pocket, gold and all, into the collection basket when it was passed. Franklin told of another who was present on this same occasion who had taken the precaution to leave his money at home. Turning to a neighbor at the close of the sermon he asked for a loan of some money, but the latter heartlessly replied: "At any other time, friend Hodgkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses."

Arriving in America for his second visit Whitefield first visited his orphanage and then journeyed northward to Philadelphia, where he arrived in the fall of 1739. After preaching in the City of Brotherly Love for a time he was invited to New York. Although he was an Anglican or Episcopalian, the bishop's commissary received him very ungraciously and refused him permission to preach in the church. Whitefield accordingly preached in the open air and in the Presbyterian church on Wall Street of which Dr. Pemberton was pastor.

From New York he returned to Philadelphia, preaching at various places on the way. Of his labors in Philadelphia Benjamin Franklin, who computed that he could be heard by more than thirty thousand persons in his open air services, gave the following report: "The multitudes of all sects and denominations that attended his services were enormous. . . . It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious; so that one could not walk through the town in an evening without hearing psalms sung in different families in every street."

From Philadelphia he went back to Georgia, meeting

with determined opposition on the part of the ecclesiastical authorities at Charleston, South Carolina, on the way thither. After laying the first brick for the orphanage building, soon after he returned northward, arriving at Newport, September 14, 1740, for his first visit to New England. He proceeded thence by way of Bristol to Boston, where he preached to thronging multitudes who assembled on the Common and elsewhere to hear him. When he was not preaching he was so beset with inquirers that he could scarcely find time to eat or sleep. The faithfulness of his labors was attested by large numbers of conversions, and revivals became common throughout New England. During his stay in Boston he preached in Cambridge, before the students of Harvard College, and at many of the surrounding towns, making a trip eastward as far as Portsmouth, New Hampshire, and York, Maine, preaching at many points on the way.

At Boston Whitefield was followed by Gilbert Tennent, who had labored with great success in promoting the revival in the Middle Colonies. A stern but less polished preacher than Whitefield, he labored two and a half months in Boston, where he did much to deepen the interest of the revival and extend its influence in that section of the country. Following his departure one Boston pastor reported that in three months' time six hundred inquirers visited him, while another pastor was visited by more than a thousand persons on a like errand.

In some sections a somewhat violent emotionalism manifested itself, which the leaders in the revival did not always take the pains to suppress. Whitefield and Tennent, moreover, had been somewhat indiscreet in their utterances,

particularly in the criticisms which they had pronounced upon the clergy for their lukewarmness and want of spirituality. This was especially true of Rev. James Davenport of Southhold, Long Island, whom Whitefield, at first warmly commended but who went from place to place denouncing ministers as unconverted and leading their flocks blindfold to hell. He was twice adjudged insane, and although he afterwards repented of his folly, as a result of his conduct opinion became divided, churches were rent in twain, and a spirit of opposition was engendered toward Whitefield and the revival which did much to check its influence in many sections of the country.

In defence of the Awakening Jonathan Edwards published *Thoughts on the Revival of Religion in New England* to which Dr. Charles Chauncey, an opponent of the revival, published a rejoinder, *Seasonable Thoughts on the State of Religion in New England*, in which he condemned the Awakening as a whole because of the extravagances which had appeared in various places.

On account of certain unguarded expressions which Whitefield had used in his published journal, many of his former friends turned against him and on his second visit to New England, in 1744, Associations of Ministers opposed him, Harvard and Yale Colleges published "testimonies" against him, and in June 1745 the General Association of Connecticut voted that it was not "advisable for any of our ministers to admit him into their pulpits or for any of our people to attend his ministrations."

Whitefield, however, gradually outlived this opposition and continued his evangelistic itineraries "posting o'er land and sea without rest" throughout the colonies from north

to south and in the meanwhile making many voyages to England, until the time of his death at Newburyport, Massachusetts, September 30, 1770.

In the south the Awakening was somewhat belated. Samuel Morris, of Hanover, Virginia, in 1743, obtained a small volume of Whitefield's sermons. His neighbors came together from time to time to hear these sermons read. Such was the interest which was awakened that the dwelling-house became too strait for them and a meeting-house was erected. Presently Mr. Morris received invitations from nearby communities to come and read to them from this volume of sermons. Later William Robinson, a graduate of Tennent's "Log College" visited this section and gave an added impetus to the revival which had already begun. After his departure Morris continued his practice of reading Whitefield's sermons at public gatherings with the result that meeting-houses were erected in other neighborhoods and the people chose readers from among themselves. Thus Presbyterianism originated among people of English antecedents in that section of Virginia. Elsewhere in the Old Dominion and the far south the Baptists, particularly the Separate Baptists, were instrumental in furthering the Awakening.

The Great Awakening exerted a wide-reaching influence upon the religious life of the American Colonies at that time. The population of New England then numbered 340,000 and yet it was estimated that from 25,000 to 50,000 persons were added to the Congregational churches in that section. A national revival of like proportions today would result in the ingathering of more than fifteen million persons. According to President Ezra Stiles of Yale College, from 1740 to 1760, there was an "augmentation

of above 150 new churches." In the Middle Colonies and the south during the same period the number of Presbyterian ministers had increased from 45 to 100, and judging from the number of pastorless churches the number of Presbyterian churches had increased with even greater rapidity. In New England the Baptist churches had increased from 21 to 79, while in the south the increase had been proportionately greater.

Chapter II

THE EVANGELICAL REVIVAL

CONTEMPORANEOUS WITH THE Great Awakening in America, but far longer in its continuance, was the Evangelical Revival in England. This revival was preceded by an abysmal state of moral degeneracy and decadence in religion. "Never," said a writer in the *North British Review*, "has a century risen on England so void of soul and faith as that which opened with Queen Anne (1702), and reached its misty noon beneath the second George (1732-1760), a dewless night succeeded by a sunless dawn. . . . The Puritans were buried and the Methodists were not born. . . . The world had the idle, discontented look of a morning after some holiday."

The clergy of the Church of England, worldly-minded and devoted to fox-hunting rather than to the duties of their high calling, were utterly ignorant of the truths of religion. Bishop Burnet affirmed that candidates for ordination commonly were unfamiliar with the Bible and unable even to give an account of the statements in the catechism. The moral condition of the people generally has been characterized as the most scandalous in Europe. Lecky described conditions as follows: "The clergy were branded as the most lifeless in Europe, the most remiss of their labors in private, and the least severe in their lives. In both extremes of English society there was a revolt against religion and the churches. 'In the higher circles,'

says Montesquieu, 'every one laughs if one talks of religion.' Drunkenness and foul language were thought no discredit to Walpole. Purity and fidelity to the marriage vow were sneered out of fashion. At the lower end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive. They were left without moral or religious training of any sort. Hannah More wrote: 'We saw but one Bible in the whole parish of Cheddar, and that was used to prop up a flower pot.' In the streets of London gin-shops invited every passer-by to get drunk for a penny and dead drunk for twopence."

Religion was grossly neglected by all classes. Atheism and immorality went hand in hand. Lady Mary Wortley wrote, in 1710, that there were "more atheists among the finest ladies than among the lowest sort of rakes." If ignorance and drunkenness, as is stated, were the prevailing vices of the working classes, infidelity and licentiousness were those of the aristocracy. Describing moral conditions among the English upper classes in 1740 a recent writer has said: "The King was a rake, the Queen was coarse, the Prime Minister was an adulterer. . . . At a masquerade, Miss Chudleigh, the Queen's maid, came in almost naked."

Of the skeptical tendencies of the time Bishop Butler, in the "Advertisement" to his *Analogy of Religion*, wrote: "It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much a subject of inquiry; but that it is now, at length, discovered to be fictitious. And, accordingly, they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way

of reprisals, for having so long interrupted the pleasures of the world."

Dark and discouraging as was the outlook for religion, happily these conditions were not permitted to continue but were succeeded by that mighty religious upheaval which is known to history as the Wesleyan or Evangelical Revival. The moving spirit in this revival was John Wesley, the son of an Anglican clergyman. His mother was the daughter of a Nonconformist minister, the descendent of a mediaeval baron, Wellesly, from whom the Duke of Wellington also sprang. Born at Epworth, in 1703, Wesley entered Oxford in 1720. Through the advice of his mother he read such devotional books as Thomas à Kempis' *Imitation of Christ*, Law's *Serious Call*, and Taylor's *Holy Living and Dying*. He graduated from Oxford in 1724, was ordained a deacon in 1725, and the next year was appointed a fellow of Lincoln College, Oxford. Ordained to the priesthood in 1728, he served for a time as his father's curate, but later returned to Oxford, where he became head of the Holy Club whose members were nicknamed "Methodists." This Club had been organized some time previously by his younger brother Charles. It was among the rules of this Club, frequently "to interrogate themselves whether they had been simple and recollected, whether they had prayed with fervor, on Monday, Wednesday, Friday and Saturday noon; if they had used a collect at nine, twelve, and three o'clock; duly meditated on Sunday, from three to four, on Thomas à Kempis; mused on Wednesday and Friday, from twelve to one on the Passion," etc. Through his genius for organization John Wesley soon attained to leadership in this group.

In 1736 he went as a missionary to Georgia. On ship-

board was a little group of Moravians whose fearlessness of death in time of storm deeply impressed the young Anglican missionary. Shortly after his arrival in Georgia he sought out August Spangenberg, the head of the Moravian community, who inquired whether he had received the witness of the Spirit. Wesley was nonplussed by this question. Spangenberg continued, "Do you know that Jesus is your Savior?" "Aye, I know that He is the Savior of the world and that he has tasted death for every man." "But do you know that He is *your* Savior?" "I hope so." "But do you *know* so?" This question greatly troubled Wesley. He devoted his whole time and energy, in Georgia, to works of mercy and piety, spending his money for charity so freely that for months at a time he did not have a single shilling in the house. In his labors he exposed himself to every change of season and weather, frequently sleeping on the ground under the dews of heaven during the summer nights and with his hair frozen to the ground in winter. Yet the longings of his soul were not satisfied, and on the return voyage to England he said: "I went to America to convert the Indians; but, oh! who shall convert me? Who is he that will deliver me from this evil heart of unbelief? I have a fair summer religion; I can talk well; nay, I believe myself safe, while no danger is present; but let death look me in the face, and my spirit is troubled; nor can I say, to die is gain."

A few days after his arrival in London he met Peter Böhler, a minister of the Moravian church, "by whom" he said, "in the hand of the great God, I was clearly convinced of unbelief, of the want of that faith whereby alone we are saved with the full Christian salvation" and "who amazed me more and more, by the accounts he gave of the

fruits of living faith, and the holiness and happiness which he affirmed to attend it."

The 24th of May, 1738, found him in great bitterness of spirit. He read II Peter 1:4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." But it brought no comfort. That afternoon he went to St. Paul's Cathedral and listened to the anthem, "Out of the depths have I cried unto thee, O God; Lord hear my cry; be attentive to the voice of my supplication." But no peace came to his troubled heart.

"In the evening," he said, "I went very unwillingly, to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins—even mine—and saved me from the law of sin and death."

Following his conversion, almost immediately, Wesley entered upon his life work as an evangelist and missionary to the neglected classes. Associated with him were his brother Charles, the hymnist of Methodism, and Whitefield, the field preacher.

Charles Wesley, whom Canon Overton pronounced "the great hymn writer of the ages," wrote more than six thousand hymns and poems. Less eloquent than his elder brother, nevertheless he frequently preached with power and effectiveness, sharing during the early years of the movement the hardships and sacrifices of the itineracy. His

great contribution to the Evangelical Revival was as a poet, voicing as he did, in his hymns and poems, every phase of the religious life.

George Whitefield, who was the son of an inn-keeper and wine merchant, served for a time as a pot-boy or bartender. Thirsting for knowledge he was sent by his mother to the Grammar School of St. Mary De Crypt. At the age of eighteen he entered Oxford, where he obtained a position as a servitor in Pembroke College. Through Charles Wesley he was brought under the influence of the Holy Club and was the first of the Oxford Methodists to experience conversion. Soon after he left the University and on June 30, 1736, was ordained a deacon by Bishop Benson. Of his first sermon a report was carried to the bishop that fifteen persons had been driven mad, whereupon that worthy expressed the hope that the madness might not be forgotten by the next Sunday. He was invited by the Wesleys to Georgia, where he established an orphanage at Savannah but returned to England in three months for ordination to the priesthood and to secure funds for his orphanage. Once when he was preaching at Bermondsey Church, with a thousand persons on the outside unable to gain admittance, he said, "I had a strong inclination to go out and preach to them from one of the tombstones. This first put me upon thinking of preaching out doors. I mentioned it to some friends, who looked upon it as 'a mad notion.' However, we knelt down and prayed that nothing might be done rashly."

The churches in London, Bristol and elsewhere being closed to him, as the needs of the neglected classes pressed upon his spirit, he decided to take to the open-air, and on February 17, 1739, he preached to two hundred colliers

on Rose Green. He said: "I thought it might be doing the service of my creator, who had a mountain for a pulpit and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." The Wesleys were inclined, at first, to look with disfavor upon this venture but they soon followed Whitefield's example. Open-air preaching became a prominent feature in their work, and in this way they were enabled to reach untold multitudes who never could have been induced to enter the churches.

In his evangelistic itineration Whitefield visited Wales and Scotland, as well as preaching at many places in England. A chapel was erected for his use in the fashionable West End of London. To it the name of "Whitefield's Soul Trap" was given. A great work was done there and conversions multiplied. This work Whitefield soon committed to the hands of others, for he never remained long in England, but devoted the greater part of his time to work in the American Colonies.

Although the orphanage which he had founded at Savannah absorbed a great deal of his attention, Whitefield continued his evangelistic itineraries down to the day of his death in 1770. Even his death brought forth fruit. He had preached at Portsmouth, New Hampshire, a few days previously. A profane young sail-maker, Benjamin Randall, had listened to him with consuming interest but had refused to make his peace with God. When the startling announcement was made, "Whitefield is dead! He died in Newburyport this morning at six o'clock," such was the impression made upon the mind of young Randall that presently he surrendered to Christ, later becoming a

minister of the gospel and subsequently founding the Free Will Baptist denomination.

Whitefield fell out with the Wesleys for a time over theological differences, they being Arminians and he a Calvinist. The bitterness of the controversy threatened to alienate them completely but finally the spirit of conciliation prevailed. Although a greater pulpit orator than Wesley, Whitefield did not possess the former's organizing ability and so he left behind him no great movement as the permanent result of his labors, although in some measure his influence has been perpetuated in the Welsh Calvinistic Methodists. In England many of his converts were absorbed by the Congregationalists.

John Wesley, the real leader of the Methodist movement, was a superb organizer and director of men. To conserve the results of his labors, as early as 1738, his converts and those of his coworkers were grouped together in classes or bands, each under the supervision of a lay leader whose duty it was to oversee their religious development and safeguard their spiritual interests.

Three years later he formed his staff of lay preachers. At first he permitted such to exhort, but he forbade them to preach. They might expound the scriptures, but they were not suffered to attempt the delivery of sermons. Such an arrangement could not last, for who was to determine where exhortation left off and sermonizing began? These men Wesley ruled with the sternness of military discipline and yet with true fatherly concern. "Never be unemployed, never be triflingly employed," was a dictum which he laid down. Among the directions which he gave for their guidance were the following:

"Be serious; let your motto be, Holiness to the Lord. Avoid all lightness as you would avoid hell-fire, and trifling as you would cursing and swearing. Touch no woman; be as loving as you will, but the custom of the country is nothing to us. Take money of no one; if they give you food when you are hungry, and clothes when you want them, it is enough; but no silver or gold; let there be no pretence for any one to say we grow rich by the gospel."

He insisted upon brief sermons and admonished his preachers "to begin and end always precisely at the time appointed, and always to conclude the service in about an hour; to suit their subject to the audience; to choose the plainest text, and keep close to the text; neither rambling from it, nor allegorizing, nor spiritualizing too much."

On June 25, 1744, Wesley summoned his first conference to formulate plans for the spiritual campaign then in progress. Six clergymen, including the two Wesleys and four lay preachers, constituted this conference which met at the Foundry in London. Among the questions considered were these: "What is it to be justified?" "What is Faith?" "Have we not, unawares, leaned too much towards Calvinism?" Most important of all was the first question asked: "Shall any of our lay brethren be present at this Conference?" By "lay" brethren were meant the unordained preachers. To this question the answer was given: "We agree to invite from time to time such as we think proper." Thus the foundations were laid for the organization by which Methodism was to push its conquests in all parts of the world.

Wesley was indefatigable in his labors, journeying from place to place, mostly on horseback. He arose at four in the morning, preached at five, then rode on, preaching in

every town as he went, and reading as he rode. He visited Ireland for the first time in 1747, and Scotland in 1751. In the years that followed he crossed the Irish channel more than forty times and made more than a score of visits to Scotland. He continued his active labors to the time of his death in 1791. During his long life it was estimated that he travelled a quarter of a million miles and preached forty thousand times, "the most amazing record of human exertion ever penned by man." Equally amazing were the results of his labors. Enrolled in the Methodist societies, at the time of his death, in the British Isles, the United States, the colonies in North America and the West Indies, were five hundred fifty itinerant preachers and one hundred forty thousand members.

Wesley was a voluminous writer, his income from his writings amounting to more than a thousand pounds a year. His theory was: 1. Get all you can. 2. Save all you can. 3. Give all you can. That theory he followed religiously. When he was a young man and received a salary of thirty pounds a year, he gave two pounds to the church. When his salary was increased to sixty pounds a year he continued to live on twenty-eight pounds and gave thirty-two pounds to the church. And when his salary rose to one hundred twenty pounds, he gave ninety-two pounds to the church. During his lifetime, it was estimated, his benefactions totalled more than thirty thousand pounds.

Inscribed upon the Wesley Memorial in Westminster Abbey is the statement: "I look upon all the world as my parish." There has been no man since the days of the Apostle Paul who could have uttered those words more truly than John Wesley.

It is impossible to measure adequately the influence and

results of the great Wesleyan revival. Contrary to Wesley's own wishes, the Methodists became a separate denomination and next to the Lutherans they are now the greatest body in Protestantism, while in evangelizing zeal they are second to none. The various Nonconformist denominations became imbued with new life,* while the great Anglican body felt the quickening power of this mighty movement, to the influence of which may be traced the evolution of the Sunday School, the establishment, in 1799, of the Religious Tract Society, the founding, in 1804, of the British and Foreign Bible Society, the formation, in 1799, of the Church Missionary Society, and the organization, in 1795, of the London Missionary Society, supported alike by churchmen and dissenters.

"A yet nobler result of the religious revival," says Green, "was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not till the Wesleyan impulse had done its work that this philanthropic impulse began. The Sunday Schools established by Mr. Raikes of Gloucester at the close of the century were the beginnings of popular education. By writings and her own personal example Hannah More drew the sympathy of England to the poverty and crime of the agricultural laborer. A passionate impulse of human sympathy with the wronged and afflicted raised hospitals, endowed charities, built churches,

* During the half century from 1690 to 1740 the number of "permanent" Non-conformist places of worship decreased from 251 to 27, while the number of "temporary" places of worship (halls, private houses, barns, sheds, etc.) had been reduced from 927 to 506. Within the next sixty years under the impetus of the revival the number of "permanent" places of worship increased from 27 to 926 and the "temporary" places from 506 to 3,491.

sent missionaries to the heathen, supported Burke in his plea for the Hindoo, and Clarkson and Wilberforce in their crusade against the iniquity of the slave-trade."

Methodism, moreover, served as a bulwark against the tide of French infidelity and the spirit of the French Revolution. Says Lecky: "England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the Revolution in France."

A recent biographer of Wesley, Dr. W. H. Fitchett, says: "Then there came the Great Revival! The most wonderful movement in the history of the eighteenth century; its greatest gift to the English speaking race, is nothing in the realm of politics, or of literature, or of science; it is not the rise of the middle classes, which shifted the centre of political power; or the great industrial awakening, which multiplied the wealth of the nation tenfold. It is the rebirth of its religion! And it is of this that Wesley is at once the symbol and the cause.

"That revival was the translation into English life, and into happier terms, of Luther's Reformation in Germany. . . . The true awakening of the religious life of the English-speaking race dates from Wesley. To say that he re-shaped the conscience of England is true, but it is only half the truth. He re-created it! It was dead—twice dead; and through his lips God breathed into it the breath of life again. The pulse of John Wesley is felt today in every form of English religion."

Chapter III

THE AWAKENING OF 1800

CONTROVERSY HAD BROUGHT an end to the Great Awakening, although sporadic revivals continued to occur in various sections of the country until years afterwards. The French and Indian War followed by the passage of the Stamp Act and the agitation over the principle of no taxation without representation which led to the American Revolution so preoccupied the public mind as to prevent the renewal of any general religious interest. The War for Independence, protracted through eight long and weary years, proved disastrous to the life of the American churches. Ministers and laymen alike took up arms in defence of their country. Churches were left pastorless, the services were discontinued and the sabbath was grossly neglected. Profanity, gambling, intemperance and licentiousness became the prevailing vices of the day.

The only religious denomination which had been making any headway during this period was the Methodists, who had commenced work in New York City under the leadership of Philip Embury, a local preacher who had been stirred to activity by Barbara Heck. Captain Webb of the British Army, another local preacher, soon reinforced him. The first annual conference, held in 1773, reported ten preachers and a membership of eleven hundred sixty. Because of their supposed attachment to the British cause the Methodist preachers were rather roughly handled dur-

ing the Revolution, and by 1779 all of the preachers of British birth had left for England or Canada, except Francis Asbury and he found it expedient to go into retirement for a time. But by the end of the war a membership of fourteen thousand and between seventy and eighty preachers were reported. However, if the Methodists had been growing, all other denominations had been at a standstill or else were actually suffering a decline, while a widespread religious indifference was everywhere prevalent.

To add to the evils of the time a flood of French infidelity swept over the country. Because of the assistance rendered by the French during the struggle for independence, the American mind was especially susceptible to this philosophy of unbelief. Vast quantities of infidel literature were circulated throughout the country. Said President Dwight of Yale College: "From France, Germany and Great Britain, the dregs of infidelity were vomited upon us. From the *Système de la Nature*, and the Philosophical Dictionary to the Political Justice of Godwin, and the *Age of Reason*, the whole mass of pollution was emptied upon this country. An enormous edition of the *Age of Reason* was published in France and sent to America to be sold for a few pence per copy, and, where it could not be sold, to be given away."

It became fashionable to embrace infidel views. President Dwight said further: "Youths particularly who had been liberally educated, and who, with strong passions and feeble principles, were votaries of sensuality and ambition, delighted in the prospect of unrestrained gratification, and, panting to be enrolled with men of passion and splendor, became enamored with the new doctrines. The tenor of opinion, and even of conversation, was to a considerable

extent changed at once. Striplings scarcely fledged suddenly found that the world had been enveloped in general darkness through the long succession of preceding ages, and that the light of wisdom had just begun to dawn upon the human race. All the science, all the information that had been acquired before the last thirty or forty years stood in their view for nothing. . . . Revelation was found to be without authority of evidence, and moral obligation a cobweb which might indeed tangle flies, but by which creatures with stronger wings nobly disdained to be confined. . . . If, however, there was a God, and man was a creative being, he was created only to be happy. As, therefore, animal pleasure is the only happiness, so they resolved that the enjoyment of that pleasure is the only end of his creation."

Infidel clubs were organized and societies of the Illuminati, which were in correspondence with similar organizations in France. It was the avowed purpose of these societies to "abjure Christianity. . . . To root out all religion. To destroy morality, and even break the bonds of domestic life, by destroying the veneration for the marriage vows and by taking the education of children out of the hands of the parents." It was the further purpose of the Illuminati to destroy all governments. "They accounted all princes usurpers and tyrants, and all privileged orders as their abettors. . . . Patriotism and loyalty were called narrow-minded prejudice incompatible with universal benevolence."

With few exceptions like Washington, Patrick Henry, and some others, the leading men of the day became imbued with infidel sentiments. Jefferson was a Deist. General Dearborn, his secretary of war, in alluding to the

churches, said: "So long as these temples stand we cannot hope for good government." General Charles Lee made provision in his will that he should not be buried "in any church or churchyard, or within a mile of any Presbyterian or Anabaptist meeting-house." Chancellor Kent, the eminent jurist, said: "In my younger days there were few professional men who were not infidels, or at least were so far inclined to infidelity that they could not be called believers in the truth of the Bible."

✓The colleges of the land had been corrupted by this deadly infection. Bishop Meade of Virginia said: "Infidelity was rife in the State, and the College of William and Mary was regarded as the hot-bed of French politics and religion. I can truly say that then and some years after in every educated young man in Virginia whom I met I expected to find a sceptic, if not an avowed unbeliever."

Dr. Ashbel Green, who entered Princeton in 1782, said: "While I was a member of college, there were but two professors of religion among the students, and not more than five or six who scrupled the use of profane language in common conversation, and sometimes it was of a very shocking kind. To the influence of the American War succeeded that of the French revolution, still more pernicious, and I think more general."

✓Of Yale University, before the coming of President Dwight, in 1795, Dr. Lyman Beecher wrote: "The college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical and rowdies were plenty. Wines and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common. . . . Most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc."

In the west and south conditions were greatly aggravated. Many of the towns in Kentucky were named after eminent Frenchmen, such as Altamont, Bourbon, La Rue, Rousseau and others. Transylvania University, which had been founded by the Presbyterians, was ceded to the infidels, and in 1793 the Kentucky Legislature voted to dispense with the services of a chaplain as no longer necessary.

Of the moral conditions in that section Peter Cartwright wrote: "Logan County, when my father moved into it, was called 'Rogue's Harbor.' Here many refugees, from all parts of the Union, fled to escape justice or punishment; for although there was law, yet it could not be executed, and it was a desperate state of society. Murderers, horse thieves, highway robbers, and counterfeitters fled here till they combined and actually formed a majority. The honest and civil part of the citizens would prosecute these wretched banditti, but they would swear each other clear; and they really put all law at defiance, and carried on such desperate violence and outrage that the honest part of the citizens seemed to be driven to the necessity of uniting and combining together, and taking the law into their own hands, under the name of Regulators. . . . Soon a quarrel commenced, and a general battle ensued between the rogues and the Regulators, and they fought with guns, pistols, dirks, knives, and clubs. Some were actually killed, many wounded; the rogues proved victorious, kept the ground, and drove the Regulators out of town."

Church privileges were meager and little attention was paid to religion. Dr. Joseph Doddridge said: "There was no other vestige of the Christian religion than a faint observance of Sunday, and that merely as a day of rest

for the aged, and of play for the young." In many places the sabbath was observed as a day of revelry and was given over to drunkenness, hunting, fishing, prize-fighting, wrestling, gambling, horse races, public balls and amusements of like character. At the commencement of his business career in Louisville, Kentucky, one of the early settlers closed his store on Sunday. When his customers came to inquire the reason, he informed them that it was the sabbath. "Oh," they answered, "Sunday has not yet come over the mountains!" When he told them that he had brought it with him, they replied that he was the first person in the village to keep his store shut on that day.

The pastoral letter of the Presbyterian General Assembly, in 1798, described conditions as follows: "Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the world, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general dereliction of religious principle and practice among our fellow citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which in many instances tends to atheism itself. The profligacy and corruption of public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, unjustness, intemperance, lewdness and every species of debauchery and loose indulgence abound."

Dark indeed was the outlook for religion at the close of the old and the commencement of the new century. Even the Methodist Episcopal Church, which during the Revolution had grown so rapidly, was suffering a state of

decline. From 1793 to 1795 the denomination suffered an average loss of four thousand members annually. But the darkness of this period was the darkness which precedes the dawn.

About the year 1790, in several widely separated localities, tokens of reviving grace began to appear, which gradually spread throughout the entire country, even to the remote sections on the frontier and developed into a general revival, which is known as the Second Awakening or the Awakening of 1800. This revival was noted for its long continuance and wide-reaching influence which probably affected the religious life of the nation more vitally than any other spiritual quickening with which it has been visited.

There was a revival at Hampden-Sydney College in Virginia as early as 1787 which resulted in the conversion of more than half of the students in the institution and the influence of which extended to nearly every Presbyterian church in the valley of Virginia. About the same time several churches in Georgia were visited with seasons of refreshing.

Of the Awakening in New England, Dr. Ezra Dorr Griffin, a pastor who was widely influential in the revivals in that section, wrote: "There was a revival in North Yarmouth, Maine, in 1791. In 1792 one appeared in Lee, in the county of Berkshire. The following November, the first that I had the privilege of witnessing showed itself on the borders of East Haddam and Lyme, Connecticut, which apparently brought to Christ about a hundred souls. Since that time revivals have never ceased. I saw a continued succession of heavenly sprinklings at New Salem, Farmington, Middlebury, and New Hartford, (all in

Connecticut,) until, in 1799, I could stand at my door in New Hartford, Litchfield County, and number fifty or sixty congregations laid down in one field of divine wonders, and as many more in different parts of New England."

In the West and South the revival was carried on chiefly through the joint efforts of the Methodists and Presbyterians. Great grove or camp meetings attracted the pioneer settlers by the thousands from the country round about. In this section the work was accompanied by peculiarities and vagaries, which no effort was made to suppress. The preaching services were characterized by outcries, hysterical laughter and weeping, faintings, "falling under the power of God," and what were called the "jerks" which threw entire audiences, saints and sinners alike, into convulsions which they seemingly were unable to avoid and which apparently were the most severe upon those who tried to resist them. These peculiarities instead of hindering the revival actually seemed to promote it. In spite of such extravagances there is abundant evidence as to the genuineness of the work. Rev. David Rice said: "Neighborhoods noted for their vicious and profligate manners are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably transformed."

In Kentucky the chief instruments in promoting the revival were Rev. James McGready, a Presbyterian, and Revs. William Magee and his brother John, the one a Presbyterian and the other a Methodist. During the summer of 1799 a notable revival took place at McGready's church on the Red River. The news of this work soon spread abroad. Other meetings followed at localities on

the Gaspar and Muddy Rivers, at Edwards' Chapel on Bledsoe's Creek in Western Tennessee and elsewhere.

In the early summer of 1801 Rev. Barton W. Stone, at that time a pastor of Presbyterian churches at Cane Ridge and Concord in Bourbon County, but later an associate of Alexander Campbell in the Disciples of Christ, went clear across the state to Logan County to attend a meeting conducted by Rev. James McGready. Deeply impressed by what he had seen and heard, Stone gave an account to his congregations of the things which he had witnessed with the result that a great revival began at Cane Ridge, of which he said: "A memorable meeting was held at Cane Ridge in August, 1801. The roads were crowded with wagons, carriages, horses, and footmen moving to the solemn camp. It was judged by military men on the ground that between twenty and thirty thousand persons were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodist and Baptist pastors aided in the work, and all appeared cordially united in it. They were of one mind and soul: the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things. . . . The numbers converted will be known only in eternity. Many things transpired in the meeting which were so much like miracles that they had the same effect as miracles on unbelievers. By them many were convinced that Jesus was the Christ and were persuaded to submit to him. This meeting continued six or seven days and nights, and would have continued longer, but food for the sustenance of such a multitude failed."

Rev. James Finley, who attended the meeting at Cane Ridge, thus described it: "We arrived upon the ground,

and here a scene presented itself to my mind, not only novel and unaccountable, but awful beyond description. A vast crowd supposed by some to have amounted to twenty-five thousand, was collected together. The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated by a storm. I counted seven preachers, all preaching at one time, some on stumps, others on wagons. The religious exercises on the ground were continued from Friday morning until the ensuing Wednesday evening, day and night, without intermission. Heavy rains fell during that time, apparently without being noticed by the people, though few were protected by any covering. . . . And those masses of people were convulsed by inexplicable nervous affections of a spasmodic nature. Still from the inflammable chaff much wheat was sifted, which has borne precious seed and been gathered with rejoicing."

From Kentucky the influence of these revivals extended to the settlements north of the Ohio and through Tennessee into Georgia and the Carolinas, resulting in great numbers of conversions.

In those sections two new religious denominations originated, viz.: the Christians, later to be merged with the Disciples of Christ, and the Cumberland Presbyterians, who although Arminian in theology followed the presbyterian form of church government.

Of the results of the revival Rev. George A. Baxter, who visited that section, said: "On my way I was informed by settlers on the road that the character of Kentucky travelers was entirely changed, and that they were as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And indeed I found Kentucky to appearances the most moral place I had ever seen. A pro-

fane expression was hardly ever heard. A religious awe seemed to pervade the country. Upon the whole, I think the revival in Kentucky the most extraordinary that has ever visited the church of Christ; and all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant and religion was on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people who were ready to conclude that Christianity was a fable and futurity a delusion. This revival has done it. It has confounded infidelity and brought numbers beyond calculation under serious impressions."

In Western Pennsylvania there was an extensive revival movement sponsored chiefly by Rev. Elisha Macurdy, a Presbyterian pastor, and a ruling elder in the Cross Roads Church, Philip Jackson, who was known as the "praying elder." Of this work, the influences of which extended southwest along the western slope of the Allegheny Mountains and into the new settlements in Ohio, the Committee of the Washington County Presbytery reported: "About the latter end of the year 1801 and beginning of 1802, there was a remarkable attendance upon ordinances; meetings for the worship of God, both public and social, were generally crowded, and there appeared an increasing attention to the Word and great solemnity in the assemblies. The people of God became more sensible of and affected with the low state of religion, and the dangerous, perishing condition of sinners. It appeared that God made use of the intelligence we had of the revival of religion in other places to excite a longing and praying for the Lord's returning with power to our languishing churches, that we might experience the displays of his power."

In this section, somewhat later under the leadership of Rev. Thomas Campbell and his son, Rev. Alexander Campbell, the body of Christians known as the Disciples of Christ originated, which, propagating itself by evangelistic methods or measures, has grown and expanded until it has become one of the leading factors in the religious life of the nation.

The Awakening of 1800, originating in several widely separated areas, gradually extended throughout the length and breadth of the country. It introduced a new era in the life of the American churches which expressed itself in a deepened interest in the work of missions at home and abroad, in the publication and circulation of religious literature, in various activities in the fields of philanthropy and moral reform, and in the reclamation of the colleges of the land from infidelity.

Chiefly instrumental in this latter work was Timothy Dwight, who served as a chaplain during the Revolutionary War and later as the principal of an academy in Greenfield, Connecticut, and who, in 1795, was called to the presidency of Yale College. The students at that time were under the influence of the prevalent French infidelity. He accordingly invited these young men to discuss the subject with him frankly, and after listening to their arguments preached a series of sermons in the college chapel subjecting the whole philosophy of unbelief to the most searching scrutiny and analysis. Then with unanswerable argument he exposed its fallacy. Presently a change in the college atmosphere was noticeable. In 1797 a group of students organized the Moral Society of Yale College, the purpose of which was to discourage profanity, immorality, intemperance and the like. By 1800 this Society,

the members of which were pledged to secrecy, embraced between one-third and one-half of the students in the college, and in 1802 a great revival swept through the institution which resulted in the conversion of a large number of students, more than half of whom dedicated themselves to the work of the Christian ministry. In the years that followed revivals were frequent. Other institutions likewise were visited with showers of refreshing grace, so that for more than a hundred years the colleges of America, particularly the denominational colleges, were centers of Christianity and Christian influence.

Chapter IV

THE GREAT REVIVAL OF 1857-1858

FROM ITS INCEPTION during the last decade of the eighteenth century to the early forties in the nineteenth century the influence of the Awakening of 1800 continued for a full half century in an almost unbroken succession of revivals, thereby constituting an era of evangelism unparalleled in the history of the nation or the world.

One of the last notable revivals in this era took place in Boston, Massachusetts, in 1841-1842, and which became known as the Great Boston Revival. In this stronghold of Unitarianism upwards of four thousand persons were added to the orthodox churches, the Baptists alone receiving about two thousand members, and the Methodists twelve hundred probationers. The chief instrument in this revival was Elder Jacob Knapp, the famous Baptist revivalist. Elder Knapp was not alone in this work, however, for he had been preceded by Rev. Charles G. Finney and was followed by Rev. Edward N. Kirk, who labored among the orthodox Congregationalists, while an eloquent Methodist divine, Rev. John N. Maffit, labored for a time in the leading Methodist church in the city. Writing of the influences of this mighty work of grace Elder Knapp said: "Several of the places of amusement were closed; billiard tables and bar-rooms were neglected; and you could scarcely meet a man in the market or on the street whose

countenance did not indicate seriousness, and whose language was not subdued. The streets at midnight were deserted, and the stillness of the hour was disturbed only by the voice of prayer or the song of praise, as they were wafted from counting-room, garret, or parlor."

Towards the close of the first half of the century, however, for a time revivals almost wholly ceased throughout the country. For several years, from 1843 to 1857, the accessions to the churches scarcely equalled the losses sustained by death, removal or discipline, while a widespread indifference to religion became prevalent. Several causes were at work to produce this state of affairs.

The Millerite excitement had its effect. Captain William Miller, a veteran of the War of 1812, and a layman in the Baptist church, on the basis of the mystic numbers in the prophecy of Daniel and the Apocalypse of Saint John, figured that the Lord's return would take place April 23, 1843. He was able to win over to his views a number of clergymen and multitudes of laymen. As the time drew near excitement in certain localities became intense. People gave away their property and prepared their ascension robes. But when the date which had been set passed without incident, Captain Miller came to the conclusion that the Lord's return would take place at the end of the Jewish year instead of at its beginning and so he set a second date for March 22, 1844. Other dates were set subsequently but when they also proved to be miscalculations the confidence of many became shaken and not a few lost all faith in religion.

The trend of public events, the political agitations of the time, the Mexican War, the discussions and debates over the slavery question, the compromise measures introduced

into the Senate of the United States by Henry Clay of Kentucky, the enactment of the Fugitive Slave Law, the abrogation of the Missouri Compromise, the passage of the Kansas-Nebraska Bill, and the Dred Scott decision of the Supreme Court, all tended so to preoccupy the public mind that religion was largely crowded out.

The Great Revival of 1857-1858, moreover, was preceded by a period of unprecedented prosperity. The acquisition of territory as a result of the Mexican War, the discovery of gold in California, and the opening up for settlement of vast tracts of land in the Middle West and Southwest stimulated immigration to this country which was further accelerated by the famine in Ireland and the revolutions which had taken place in Europe. Towns, cities, and even states sprang up almost over night. Speculation became rife, railroad building assumed the form almost of a craze, while gigantic schemes for internal public improvements were projected. The quest for riches, extravagance in living, and the display in dress, equipage and furniture attained a height unexampled in the history of the nation. These things tended still further to divert the minds of the people from religion.

Then in the summer of 1857 a commercial revulsion took place, which proved to be the worst which had occurred in the history of the country. Banks closed their doors, great business houses went into bankruptcy, factories ceased to operate and multitudes all over the country were thrown out of employment. In New York City for a time life and property seemed endangered by the unemployed masses who tramped the streets demanding bread. Loans on gilt-edged securities rose to 3%, 4%, and even 5% a month, while on other securities no loans were

obtainable. Although this financial panic was in no sense a cause of the great revival which visited the country at this time, it afforded men and women an opportunity for sober reflection whereby the Word of God was enabled to gain an entrance into their hearts.

This great revival was not without its forerunners. During the winter of 1856-1857 Charles G. Finney spent several months in Boston conducting evangelistic services in the Park Street and Shawmut Congregational churches. Large numbers were converted and the influence of this work extended to neighboring cities, to Ipswich, Andover, Lawrence, Lowell, and elsewhere. That same winter Rev. James Caughey, the eminent Methodist revivalist, conducted a notable series of meetings in Philadelphia. These revivals in Boston and Philadelphia were but the mercy drops which preceded the showers of blessing which were to descend the following year.

In the autumn of 1857 a convention on revivals was held in Pittsburgh, which continued for three days and was attended by some hundreds of ministers, besides many laymen. Such topics were discussed as "obstacles in the way of revivals," "the means of promoting them," and "encouragements to seek them." An address to the churches was drawn up with the request that ministers read the same from their pulpits and appoint meetings for their church officers to discuss the topics which had been considered at the convention, to plan a systematic visitation of the families in their parishes and urge the people to pray for a revival. A like convention was held in Cincinnati shortly after the Pittsburgh convention. It is thought that as a result of these conventions the minds of the people were stimulated to thought upon the subject and

thus the way was prepared for the great revival which followed.

In the latter part of 1857 a systematic church and Sunday School visitation was undertaken in New York and Brooklyn, not merely in the homes of the comfortable and well-to-do, but out into the highways and hedges, to the homes of the neglected, to invite non-churchgoers to attend the worship of God and send their children to Sunday School. The results of this visitation were most salutary and an increase in attendance on the part of all classes was immediately apparent.

While the revival, in a measure, was thus prepared for, it began in the most quiet and unobtrusive manner and apparently apart from all outside influences. The encroachment of trade and commerce had compelled the Broadway Tabernacle and the Brick Presbyterian churches to seek new locations. A similar problem confronted the old North Dutch Reformed Church which had been erected at the corner of Fulton and William Streets prior to the Revolutionary War. However, instead of seeking a more inviting location the church decided to employ a lay missionary to reach, if possible, the population in that section of the city. Mr. Jeremiah Lanphier, an ex-businessman, at that time about forty years of age, was engaged for the purpose. He was given a free hand in this work, and was left pretty largely to his own devices in exploring the surrounding field, in visiting the sick and poor in this neglected section, and in the use of such means as he saw fit to induce the inhabitants and strangers to attend the house of God.

He met with a measure of success in this work, and yet as he faced his problems the burden of his mind and heart

was: "Lord, what wilt thou have me to do?" Then the answer came. He said: "Going my rounds in the performance of my duties one day, as I was walking along the streets, the idea was suggested to my mind that an hour of prayer, from twelve to one o'clock, would be beneficial to *business men*, who usually in great numbers take that hour for rest and refreshment. The idea was to have singing, prayer, exhortation, relation of religious experience as the case might be; that none should be required to stay the whole hour; that all should come and go as their engagements should allow or require, or their inclinations dictate. Arrangements were made, and at twelve o'clock noon, on the 23rd day of September, 1857, the door of the third story lecture-room was thrown open. At half past twelve the step of a solitary individual was heard upon the stairs. Shortly after another, and another; then another, and last of all, another, until six made up the whole company! We had a good meeting. *The Lord was with us to bless us.*"

Before making the appointment for this first meeting the plan had been mentioned to others but no word of encouragement did Mr. Lanphier receive. However, he persisted in his purpose, and receiving permission from the church authorities to hold the meeting, announcement of the same was made by cards, letters, handbills and personal invitations. As he sat alone the first half-hour of that September noon he must have been impressed with the futility of his efforts. But they were not in vain. The half-dozen who came straggling in during the latter half of that hour greatly refreshed his spirit and it was decided to have a second meeting one week later which was attended by twenty persons. At the third meeting, October 7, with an

attendance of forty, it was resolved to hold the meeting daily, and on the following noon the middle room of the Consistory Building of the church was thrown open for that purpose.

Three floors, one above the other, formed the Consistory Building at the rear of the church, each comfortably seated and with its own pulpit or reading desk. No sooner was it decided to hold the noon meeting daily than the middle floor began to fill up, and within a short time it became necessary to open all three rooms for simultaneous meetings to accommodate the multitudes who flocked together. The very informality of the noon meetings served as a magnet to attract all classes, the banker, the merchant, the lawyer, the clerk, the mechanic, men from every walk in life. It was no infrequent sight to see a drayman drive up to the curb, hitch his horses and drop into the meeting for a few minutes.

Such was the interest and attendance at the Fulton Street meetings, numbering three thousand daily, while hundreds were turned away for want of space, that similar meetings were started elsewhere. In February, under the auspices of a committee from the Young Men's Christian Association, the John Street Methodist Church, the oldest Methodist church in the country, was opened for a noon meeting. By spring more than a score of such meetings were in operation in New York City, some of them at different hours to accommodate those unable to attend a noon meeting. These meetings had a most favorable reaction on the regular sabbath attendance at the various churches which were filled to overflowing. Cooper Institute was opened for a Sunday evening service, and later the Academy of Music, which was the largest auditorium

in America at that time. Burton's Theatre, on Chambers Street, was opened for daily preaching services in which Henry Ward Beecher, Theodore L. Cuyler, and other eminent divines took part. Besides these activities special prayer meetings were held for policemen, firemen and others.

The influence of these meetings soon extended elsewhere—to Philadelphia, Albany, Boston, Buffalo, Pittsburgh, Cleveland, Cincinnati, Detroit, Indianapolis, Chicago, St. Louis, Omaha, and clear out to the Pacific Coast.

A noon meeting was opened in Philadelphia at the Union M. E. Church, November 23, 1857, but the attendance was small and it was not until Jayne's Hall was opened for the purpose in February that the city really felt the impact of the movement. Within a short space of time the building was filled to overflowing, and for a period of several weeks the attendance reached three thousand daily. Other meetings were soon opened, at Hayden and Handel Hall, the American Mechanic's, and elsewhere. In May a huge tent was purchased and within four months had an aggregate attendance of more than one hundred fifty thousand.

In Boston, where there was much opposition and where Theodore Parker, the noted liberal, hurled his invectives against the revival, Charles G. Finney labored with great success, preaching at the Park Street Congregational Church ("Brimstone Corner"), at Charlestown, Chelsea, and East Boston. Noon meetings were opened in the Old South Congregational Church and in the Park Street Church which attracted great numbers. Meetings for women were conducted by Mrs. Finney in the vestry of the Park Street Church which were so largely attended that the women

filled the room and then stood about the door on the outside as far as the voice could be heard.

In Chicago, which was then a young and rapidly growing city, two thousand persons attended the noon prayer meetings at the Metropolitan Theatre. Other meetings were held in various churches which were opened for the purpose. Thus the revival went on until there was scarcely a village or hamlet in the land, particularly in the Northern States, which did not have its daily union prayer meeting.

The Great Revival of 1857-1858 was a revival of prayer. Men met to pray and pour out their hearts' desires to God. But prayer, true prayer, is altruistic. Men do not pray for themselves and themselves alone. Their hearts become burdened for the needs of others, particularly the wayward and the sinful. Requests for the united prayers of God's people came pouring into the noon meetings for the conversion of a father, a husband, for a prodigal son or daughter, for those who had wandered far from God. To pray and not to work is impossible, for faith must manifest itself in deeds. By invitations to the noon prayer meetings, by personal conversation, and in other ways efforts were put forth to persuade men to repent and accept the gospel with results which were truly amazing. During several weeks when the revival was at high tide it was estimated that fifty thousand persons weekly were converted to God. The total number of conversions ran into the hundreds of thousands and by some has been estimated at one million.

While the churches were filled to overflowing at their regular sabbath services, the principal means for furthering the revival was the daily noon prayer meeting. Speaking of this phase of the work Charles G. Finney said: "There was such a general confidence in the prevalence of prayer, that

the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be, 'We have had instruction until we are hardened; it is time for us to pray.' The answers to prayer were constant, and so striking as to arrest the attention of the people generally throughout the land. It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood."

Certain circumstances served to heighten the interest and favor the progress of the revival.

(1) It was a laymen's movement. It began with a layman in New York City. It was taken up by laymen everywhere and enlisted their hearty co-operation and support. So unusual a feature could not fail to attract attention and arouse a wide-spread interest. Incidentally the revival served to stimulate the laymen to an interest in the general work of the church, the Sunday School, and the Young Men's Christian Association.

(2) The work was entirely non-sectarian in character. At the very first meeting in the old North Dutch Church, September 23, 1857, of the six persons present one was a Baptist, one a Congregationalist, one a member of the Dutch Reformed Church, and one a Presbyterian. This was symptomatic of the entire movement. There was no sectarian rivalry, no attempt on the part of any one group to monopolize the situation. Never before had there been such an example of the principle "one for all, and all for one."

(3) The newspaper publicity given to the movement added to the general interest. For the time being politics, casualties, crime, and the various secular interests of the day were overshadowed by the news of the revival, telegraphic reports of which were given prominence in the daily press.

When the revival was at its height the *New York Herald* and other papers published extras giving the latest news of the revival from various parts of the country.

These favoring circumstances awakened the deepest interest on the part of the general public and attracted multitudes to the noon meetings, including great numbers of the unchurched and those not usually found at places of prayer. Among the latter was Orville Gardiner, nick-named "Awful Gardiner" a notorious pugilist, who, on attending the Fulton Street meeting in New York, requested an interest in the prayers of God's people. He was happily converted and later addressing the prisoners in Sing Sing Penitentiary was instrumental in bringing to Christ a noted river thief, Jerry McAuley, who gave such manifest evidence of a change in heart that he was pardoned by Governor Dix. For want of a better environment he soon fell back into his old ways, but was reclaimed through the efforts of a city missionary and later founded the Water Street Mission, which was one of the first institutions of the sort to be established for the down and outs, those derelicts of society, the drunkard, the harlot, and the criminal.

There is no telling how long the Great Revival of 1857-1858 might have continued had it not been brought to a close by the causes which precipitated the Civil War. The excitement and consternation occasioned by John Brown's raid, followed the next year by the heated political campaign which resulted in Lincoln's election, diverted the minds of the people from the religious interest awakened by the revival. During the long conflict which followed there was an extensive revival in the Confederate Armies, which beginning in the Army of Virginia became so wide-spread as to be designated the Great Revival in the Southern Army.

Fully one hundred and fifty thousand Confederate soldiers were converted during the progress of the war and at its close it was estimated that more than one-third of the officers and soldiers in the Confederate Army were professing Christians.

Although the revival in America was abruptly terminated by the events of the time it had its repercussions in the revival which swept through the British Isles. In September 1857, four young men John Wallace, James McQuilken, Robert Carlisle, and J. Meneely, commenced the Believer's Fellowship Meeting in a little school house near Connor, County Antrim, Ireland. The purpose of this meeting was prayer for the blessing of God upon the preaching of the gospel in Connor and upon their own labors as well as others in the Sunday Schools and prayer meetings round about. At first they met in secret, but gradually others were brought into their little assembly. Thus the fire was kindled, men began to seek the Lord, and within a year or two a revival had swept over Antrim, Londonderry, Down, Donegal, Tyrone, and Armagh Counties, touching the adjoining counties as well. In some places the interest became so great that the congregations outgrew the buildings necessitating open air meetings which were attended by thousands of persons.

There is no doubt that the revival in Ireland was greatly accelerated by the reports which went across the Atlantic on packet and steamer, in letter, tract and newspaper, of the work of grace in America. In August 1858, a delegation from the Presbyterian synod of Ireland visited the Fulton Street meeting, New York. Prof. Gibson said: "We have heard much of this great revival in Ireland. We have connected with our synod five hundred churches and congre-

gations. And we have a strong desire that the same gracious dispensation which has blessed you here might be bestowed upon all our churches at home. At the last meeting of our ecclesiastical body, we set apart a day for special prayer for the outpouring of the Holy Spirit upon us also, and great numbers met with us at the place of prayer. . . . We desire an interest in all your prayers upon the churches of our land."

From Ireland the influence of the revival passed over into Scotland. Many ministers and elders from the latter visited various parts of Ireland to witness the work which was being carried on, and their own hearts becoming enkindled, they were the means of spreading the quickening flame, so that within the next two or three years Scotland was blessed with extensive revivals. England and Wales also shared in this spiritual visitation, the Welsh Calvinistic churches alone receiving twenty-five thousand accessions to membership.

Chapter V

REVIVALS OF THE GREAT EVANGELISTS

UNLESS WE except the early Methodist itinerants, who virtually were home missionary evangelists laboring in season and out of season, through evil as well as good report, for the conversion of sinning men, Whitefield's death, in 1770, left the American church without a successor in the evangelistic field. The Awakening of 1800, entirely, and the Great Revival of 1857-1858, with few exceptions, were revivals without revivalists or professional evangelists, men, who by their peculiar gifts and consecration of heart, were especially used in the promotion of revivals of religion. But commencing about 1812 and continuing for more than a century the American church has been blessed with a succession of evangelists whose labors resulted in the accession of great multitudes of persons to churches of all denominations throughout the country.

The earliest of these, although he disclaimed the title of a professional evangelist, was Asahel Nettleton, who was born April 21, 1785, on a farm near Killingworth, Connecticut. His parents were members of the church on the Half-Way Covenant plan, in accordance with which he was baptized in infancy and in his youth received instruction in the Westminster Catechism which he was required to commit to memory. His first real seriousness on the subject of religion was on the day following a thanksgiving ball in November 1800, when he was deeply impressed by the

thought "We all must die and go to the judgment." For a period of ten months his mind was disturbed by serious thoughts while a sense of conviction for sin possessed him which finally resulted in his conversion.

Young Nettleton entered Yale College in 1805 and during his senior year he enjoyed the friendship of Samuel J. Mills, who had come to the institution as a graduate student. It was the purpose of both of these young men to go as missionaries to the heathen but in each instance circumstances prevented the carrying out of the same. After graduation Nettleton remained a year at New Haven as a butler in the college and then prepared himself privately for the ministry under the direction of Rev. Bezaleel Pinneo at Milton, Connecticut.

Licensed to preach in 1811, he began his labors in Eastern Connecticut and on the borders of Rhode Island. This had been the scene of Davenport's fanaticism during the Great Awakening, and the memory of his indiscretions was still fresh in the minds of the people in that region. The knowledge of these things deeply impressed the young man, and with his cautious nature led perhaps to an extreme conservatism in the use of innovations in the promotion of revivals. The wonder of it is that under the circumstances he ever should have entered the evangelistic field. After spending some time in this section with rather indifferent success he was invited, in the autumn of 1812, to preach at New Salem, New York.

On the way thither he stopped for a week at South Britain, Connecticut, where a revival was in progress under the direction of Rev. Bennet Tyler, the pastor, who subsequently became Nettleton's biographer, and with whom an enduring friendship now began. Said Dr. Tyler: "During the week

he remained in South Britain he took a lively interest in the revival which was in progress, and he left the place with his heart glowing with love to souls and with ardent desires that God would give him grace to be faithful to the people with whom he was going to labor. From that time, for ten years, it was his happy lot to be employed almost constantly in revivals of religion."

Until his health broke, in 1822, Nettleton labored in scores of places in New York, Connecticut, and Massachusetts. In the evangelistic services which he conducted little reliance was placed upon methods or measures. Ministers were not encouraged to try to get up a revival, but a dependence upon the Holy Spirit was emphasized as the indispensable condition to a religious awakening. When sovereign grace gave indication that the set time to favor Zion had come, then he believed in a wise and faithful use of means. To that end he employed preaching, visiting from house to house, and meetings for the anxious.

Dr. Noah Porter, who was pastor at Farmingham, Connecticut, in 1821, when Nettleton conducted a revival there, has given the following pen picture of his methods: "The state of feeling which, at this time, pervaded the town, was interesting beyond description. There was no commotion; but a stillness, in our very streets; a serenity in the aspect of the pious; and a solemnity apparent in almost all, which forcibly impressed us with the conviction, that, in very deed, *God was in this place*. Public meetings, however, were not frequent. They were so appointed, as to afford the opportunity for the same individuals to hear preaching twice a week, besides on the Sabbath. Occasionally there were also meetings of an hour in the morning or at noon, at private dwellings, at which the serious in the neighborhood were

convened, on short notice, for prayer and conference. The members of the church also met weekly, in convenient sections, for prayer, and commonly on the evening selected for the meetings of the anxious."

Of the doctrinal aspects of Nettleton's sermons Dr. Porter reported further: "The topics on which he principally dwelt, were the unchangeable obligations of the divine law, the deceitful and entirely depraved character of the natural heart, the free and indiscriminate offers of the gospel; the reasonableness and necessity of immediate repentance; the variety of those refuges and excuses to which awakened sinners are accustomed to resort; and the manner, guilt and danger of slighting, resisting and opposing the operations of the Holy Spirit."

An attack of typhoid fever abruptly terminated Nettleton's labors in 1822. The next two years were spent in retirement, during which he compiled his *Village Hymns*, which had an extensive sale. Dr. Nettleton's health was so shattered by this illness that he never fully recovered from the same, although so much as his enfeebled condition would permit he labored from time to time almost down to his death, May 16, 1844.

A younger contemporary of Nettleton, although of a very different type, but perhaps the most famous of all American revivalists was Charles G. Finney, who was born at Warren, Litchfield County, Connecticut, August 29, 1792. When he was two years of age his parents removed to New York state where his boyhood was spent in Oneida and Jefferson Counties. For a time he attended the Hamilton Oneida Institute at Clinton, New York, and later an academy or high school at his birth-place in Connecticut. He devoted some years to teaching after which he studied law at Adams, New York,

where he was admitted to the bar and entered into a partnership with Judge Benjamin Wright, surrogate of Jefferson County.

For the first time in his life he was now brought under religious influences. Of his previous life he said: "When I went to Adams to study law, I was almost as destitute of religion as a heathen. I had been brought up mostly in the woods. I had little regard to the Sabbath, and had no definite knowledge of religious truth."

At this time he became a regular attendant of the Presbyterian church and the director of the choir. Frequently he would drop into the mid-week prayer service, but he was not deeply impressed with the sincerity of the church members' prayers, for when he was asked if he did not wish an interest in their prayers, he replied with some acerbity, "I suppose I need to be prayed for, I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me, you are continually asking but you do not receive. You have been praying for the Holy Spirit to descend upon yourselves, and complaining of your leanness. You have prayed enough since I have attended these meetings to have prayed the devil out of Adams, if there is any virtue in your prayers. But here you are praying on and complaining still."

He was as little impressed by the sermons of the pastor, Rev. George W. Gale, a Princeton graduate, who was steeped in the hyper-Calvinism then prevalent. He held that conversion was a physical change, that men were sinners by birth, that the will was so enslaved as to be incapable of a right choice, that men could not exercise saving faith until their natures were changed by the Holy Spirit. If one was of the elect, in due time the Holy Spirit would convert him by acting directly upon the substance of the soul, but if he

was of the non-elect there was no hope for his salvation. When Mr. Gale undertook to engage the young attorney in religious conversation such were the objections which he raised that the minister concluded that he was thoroughly hardened and he even ventured to express the opinion that there was no hope for the conversion of the young people so long as Finney remained in the town of Adams.

Influences were at work, however, which not only resulted in the young lawyer's conversion but altered the entire current of his life. In his legal studies he had found frequent references to the Mosaic Institutes as the source and authority for many of the principles of common law. His curiosity having become aroused he purchased a copy of the sacred scriptures, which was the first he had ever owned. A careful perusal of its contents convinced him that it was what it purported to be—the Word of God. This perusal of the scriptures further convinced him of the truth of Christianity. Then the question came up for consideration as to his responsibility in the matter. Should he become a Christian or continue the pursuit of a worldly life?

On a sabbath evening in the autumn of 1821 he reached the conclusion that he would at once settle this question and make his peace with God. The next two or three days he spent much time in Bible reading and prayer. Without realizing his pride of heart he was careful to secrete his Bible when visitors entered the office and to stop the key-hole of his door when he prayed. His convictions deepened and by Tuesday night he had reached a state of mind bordering on despair. The next morning he went to a grove on the north side of the village that he might be free from interruption when he prayed. While he was thus engaged as he kneeled by the side of a log he thought he heard a rustling

in the leaves as of someone approaching. Opening his eyes and seeing no one, he realized the great pride of his heart as he exclaimed: "What! such a degraded sinner as I am, and ashamed to have any human being and a sinner like myself find me on my knees endeavoring to make my peace with God." He resumed his prayers and persisted until peace came, when with a light heart he started to his office, saying, "If ever I am converted I will preach the gospel."

In his ignorance of heart, as he left the woods, he did not realize that he already was converted and he could not understand why his conviction of sin had left him. That night in his office he received a mighty baptism of the Holy Spirit. In the excess of his emotions he burst into tears. A member of the choir coming in at that juncture inquired, "What is the matter, are you in pain?" "No," replied Finney, "but so happy that I cannot live."

The next day he realized the knowledge of sins forgiven and that evening when the people flocked to the church he told how great things the Lord had done for him. A revival began at once and in a short time many were converted. Finney summoned the members of his choir together and begged for forgiveness because he had been a stumbling block in the way of their salvation. Within a short time every one of them was converted, including a young woman who subsequently became the mother of Bishop Whipple of Minnesota.

In keeping with the resolution which he had formed he at once abandoned the practice of law and was taken under the care of the St. Lawrence Presbytery "with a view to the gospel ministry." Financial assistance was offered him that he might attend Princeton Theological Seminary, but he frankly told the members of the presbytery that he did not

wish to place himself under the influences of the hyper-Calvinism taught in that institution, so his studies were pursued chiefly under the direction of his pastor, Mr. Gale. Hot and spirited were their discussions and debates over the theology of the day, but Finney could not be convinced that his pastor's views were in conformity with the teachings of the scriptures.

He was licensed to preach in 1824 and commissioned by a woman's missionary society to a home missionary field which embraced the Congregational churches at Antwerp and Evans Mills, New York. After preaching in the latter place for three weeks he told the people at the close of his sermon that while he appreciated their compliments on his preaching he had come there to save their souls and unless they would accept Christ he must leave. He accordingly asked those who would accept Christ to rise to their feet while the remainder kept their seats. This so angered the members of his congregation that they started to leave the building, whereupon he informed them that he was sorry for them and would preach once more on the following evening. On that occasion he asked for no reversal of their decision, but presently there was a stirring among the dry bones with the result that within a short time nearly every one in the community was converted.

When he started his ministry Finney had no thought of becoming an evangelist or of preaching in other than rural and backwoods communities. Soon so many invitations came to him to conduct evangelistic services that his whole time became engrossed with this work. These invitations came not only from rural fields but larger places also desired his services. During the winter of 1828-1829 he labored for several months in Philadelphia. That spring some lumber-

men who had come down the Delaware River with rafts of lumber were converted in Finney's meetings, and on the return gave testimony to the saving power of the gospel with the result that although there was no minister of the gospel among them a revival commenced which extended for eighty miles along the river. Within a year or two some five thousand were converted.

In 1830-1831 Finney conducted a great revival in Rochester, New York, which was then a city having a population of ten thousand. A thousand persons professed conversion and the influence of the revival extended far and wide. Within a year or more fifteen hundred towns and cities had been blessed with spiritual quickenings and one hundred thousand members were added to the churches. Dr. Lyman Beecher, who had been an opponent of Finney, expressed the opinion that this revival had been without a parallel in religious history.

In 1832 Finney was called to a pastorate in New York City and while there organized the Broadway Congregational Tabernacle. In 1835 he accepted the professorship of theology in Oberlin College, serving as president of the same from 1851 to 1865. In connection with his college duties he conducted evangelistic campaigns in many of the leading cities in this country and made two extended visits to England, preaching for nine months in Whitefield's Tabernacle, London, where as many as fifteen hundred persons at a time attended his inquiry meetings. After his second visit to England in 1858-1859, when he also conducted services in Edinburgh, on account of his added years he ceased to do the work of an evangelist, although he continued his pastorate of the First Church in Oberlin until

1872, and as a teacher in the theological school to within a few weeks of his death, August 16, 1875.

The strength of Finney's preaching was in his emphasis upon man's responsibility and accountability to God. The current Calvinistic theology had been so emphasized as to lead to a sort of fatalism. Men had been made to feel that they could do nothing to save themselves. It was a matter to be left to the sovereign will of God. If he chose to save them he would do so in his own good time and according to his own good purposes. But if he did not choose to save them they must perish. On the contrary Finney stressed human ability. Christ had died to save sinning men. They were commanded to repent and obey the gospel. That command implied their ability to obey. God by his Spirit sought to influence them to turn to him, and that was man's first duty. All excuses were refuges of lies, mere subterfuges to escape what was the plainest of duties. As a lawyer before a jury Finney argued his case and in the name of Jehovah of hosts demanded a favorable verdict.

Contemporaneous with Finney, Elder Jacob Knapp, the famous Baptist revivalist, James Caughey among the Methodists, Dr. Daniel Baker among the old School Presbyterians and others less widely known labored in the evangelistic field and were instrumental in winning vast numbers to the cause and service of Jesus Christ.

Before Finney's death another American evangelist had attracted wide attention by the great revival campaigns which he had conducted in the British Isles, Dwight L. Moody, the son of a brick mason, who was born at Northfield, Massachusetts, February 5, 1837. When he was four years of age his father died, leaving the family in direst pov-

erty, for his creditors took even the kindling in the shed. To add to the embarrassments of the household, two months after her husband's death Mrs. Moody gave birth to twins, increasing the number of children in the family to nine, the eldest of whom was only thirteen. Moody's mother was a member of the Unitarian church, the only baptism which the future evangelist ever received being at the hands of the Unitarian minister of the parish who was very kind to this fatherless family. In his home Dwight lived for a time, doing the chores for his board. His educational advantages were very meager and were confined to the rudimentary branches, for at the age of thirteen he was obliged to discontinue school in order to earn his own living.

When he was seventeen years of age he went to Boston in the quest of employment. He had two uncles in the city who were engaged in the boot and shoe business. Fearing the headstrongness of the rustic youth they offered him no encouragement, but after he had tramped the streets of the city for two days in a fruitless search for work, his uncles relented and offered him a place in the store on condition that he should be governed by their advice and attend church and Sunday School regularly.

To this he agreed and soon became a successful salesman. But his religious ventures did not turn out so satisfactorily. He attended the Mount Vernon Congregational Church, whose pastor, Dr. Edward N. Kirk, had once been a successful evangelist, but his stirring sermons frequently went over the head of the young shoe salesman who sometimes fell asleep in the fruitless attempt to follow the sermon. In Sunday School his teacher handed him a Bible one Sunday with the request that he read a passage from John's Gospel. He hunted all through the Old Testament to find the book of

John. Seeing his embarrassment his teacher found the place for him. His teacher, Mr. Edward D. Kimball, a Boston business man, not only succeeded in holding his pupil, but through the personal touch won him to Christ. When, however, he applied for membership in the church, in the examination before the committee young Moody seemed so lacking in his knowledge of the essentials of the Christian faith that for a period of fourteen months he was kept on probation before being admitted to membership.

Attracted by the greater possibilities in the growing West, the future evangelist, in 1856, went to Chicago where he united with the Plymouth Congregational Church, renting four pews which he filled every Sunday with young men whom he had invited to the services. He also joined a mission band at the First Methodist Episcopal Church, the purpose of which was to distribute religious tracts and invite the guests at the various hotels to attend religious services. He further volunteered his services as a teacher in a mission Sunday School but the superintendent informed him that he already had fourteen teachers and only sixteen pupils. However, he was told that if he would gather a class he might have the privilege of teaching it. The next Sunday Moody appeared with eighteen of the raggedest, dirtiest urchins to be found on the streets of Chicago. Not long afterwards he started a mission Sunday School of his own in an abandoned saloon in North Chicago. The attendance soon reached six hundred. In the meanwhile he had gone right on with his work as a shoe salesman and was earning a salary of five thousand dollars a year. It was his ambition to become a rich man and accumulate a fortune of a hundred thousand dollars. But on being asked by one of the teachers in his Sunday School to assist in bringing the members of his class to Christ

he caught such a glimpse of the joy of soul winning that worldly interests lost all of their attractions and soon he was led to give up his business that he might devote his entire time to religious activities.

During the Civil War he served under the Christian Commission, conducting religious services among the soldiers, and distributing tracts, Bibles and hymn books. After the battle of Fort Donnelson he ministered among the wounded. He also served for a time with the armies in Cleveland, East Tennessee, Chattanooga, and was among the first to enter Richmond with General Grant. In the meantime he had continued his work in Chicago as an outgrowth of which the Illinois Street Church was erected, in 1864, at a cost of twenty thousand dollars. In 1865 he was elected president of the Chicago Young Men's Christian Association and through his efforts Farwell Hall, the first building in the world for this purpose, was erected.

Mr. Moody never was ordained to the ministry and continued throughout life as a lay preacher. He was greatly influenced in his preaching by Henry Morehouse, a young British evangelist who preached a series of several sermons in Moody's church on John 3:16 which he expounded with such a wealth of scriptural allusion and illustration that Mr. Moody became so imbued with a deep and abiding sense of the wonder of God's love that this became the central theme in his preaching.

In 1875 Mr. Moody, accompanied by Ira D. Sankey, an evangelist in song, visited the British Isles where they remained two years conducting services in the principle cities of England, Scotland, and Ireland. Tens of thousands of persons in every walk of life were converted and an impetus was given to all lines of religious activity which continued

for a generation and the influence of which abides to this day. On their return to this country they conducted great religious campaigns in Brooklyn, Philadelphia, New York, Chicago, Boston, and many other places great and small throughout the length and breadth of the land.

Unlike many latter day evangelists Mr. Moody refused to accept any compensation for his services, asking only that entertainment should be provided and his actual expenses met during his stay in a city. He received more than a million dollars in royalties on his song books the Gospel Hymns, Numbers 1, 2, 3, 4, 5, and 6. But he never expended one cent of this on himself. This money was administered by a committee which served gratuitously and was expended largely for the maintenance of Mr. Moody's schools and for other charities.

During the World's Columbian Exposition in Chicago, in 1893, Mr. Moody took advantage of the occasion by conducting a great evangelistic campaign in the city and invited to his assistance ministers and evangelists from all parts of the world. Services were conducted in many languages, and at various places, including Forepaugh's circus tent.

During the Spanish American War, under the Army and Navy Christian Commission, Mr. Moody supervised the religious work among the men who had enlisted in the service of their country. Some eight thousand soldiers professed conversion at the meetings which were held in the various camps.

His last campaign was in Convention Hall, Kansas City, Missouri, in November, 1899. After a few days he showed signs of exhaustion and was obliged to return to his home in Northfield, where he passed away December 22. There was nothing of the sensationalist in his methods. He simply

carried over into his religious work the principles which he had employed as a business man, the outstanding characteristics of which were his sanity and his practical common sense.

Following Mr. Moody many others labored as evangelists during the latter part of the nineteenth and well into the twentieth century, among the best known of whom were B. Fay Mills, Dr. J. Wilbur Chapman, Dr. R. A. Torrey, Dr. W. E. Biederwolf, and most spectacular of all Billy Sunday, who from a baseball star became a winner of souls. In this group also belongs Rev. Rodney Smith, better known as "Gipsy" Smith. Born in England in a gypsy tent, he could neither read nor write until after his conversion. But with the most limited opportunities he acquired an English style as classic as that of John Bunyan.

From the stimulus given by the Awakening of 1800, the Great Revival of 1857-1858, and the labors of individual revivalists, the nineteenth century proved a fruitful one in revivals and as a result multitudes were added to the churches. At the commencement of the nineteenth century one out of every sixteen persons in the United States was the member of an evangelical church, but at its close one out of every four persons in the population of the country belonged to the churches which are accounted evangelical in their faith and practice, to say nothing about those who are adherents of Roman Catholicism, or members of non-evangelical denominations.

Chapter VI

MISSIONS AT HOME AND ABROAD

REVIVALS OF RELIGION tend to promote missionary activity at home and abroad. It could not be otherwise. Jesus said to his disciples: "Go ye into all the world and preach the gospel to every creature." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." From the very nature of the case an awakened church would attempt to carry out the last instructions of Jesus by proclaiming the good tidings of salvation to sinning men everywhere.

Indian missions had declined in the American colonies after King Philip's War, but the Great Awakening led to renewed activity in evangelizing the aborigines. In 1734, just on the eve of the Awakening Rev. John Sergeant, who had been a tutor in Yale College, commenced his labors as a missionary among the Indians in the Housatonic Valley in Massachusetts. Notwithstanding the opposition of Dutch traders on the Hudson who sold rum to the natives, he was untiring in his efforts for their salvation and at the time of his death in 1749 he had forty-two communicants in his congregation besides a large number who had been baptized. He had succeeded in gathering the Indians into a village, Stockbridge, where he undertook the education of their children, teaching the boys agriculture and manual

labor and instructing the girls in the arts of domestic life. Jonathan Edwards, the noted theologian and metaphysician, after his dismissal from the church at Northampton, took up the work which Sergeant had laid down and for several years devoted himself in self-sacrificing toil to the dusky savages in the vicinity of Stockbridge. The Indians in this section requited the labors which had been expended in their behalf by loyal service to the colonies during the Revolutionary War.

The most conspicuous name in this period was that of David Brainerd, a convert of the Great Awakening, who labored among the Indians of Connecticut, Pennsylvania and New Jersey. Reared in New England and educated at Yale College, he was ordained by the Presbytery of Newark in 1744. A year before his ordination he labored at Kaunau-meek, a remote point in the wilderness between Stockbridge, Massachusetts, and Albany, New York, but his great work was at Crossweeksung, on the forks of the Delaware, whither he went after his ordination and where he met with remarkable success in his efforts for the conversion of the natives. In less than a year seventy-seven persons were baptized and of this he wrote: "What amazing things hath God wrought in this space of time for this people! What surprising change appears in their tempers and behavior! How are morose and savage pagans transformed into agreeable and humble Christians! and drunken howlings turned into devout and fervent praises to God!"

In 1746 he visited the Indians on the Susquehanna River and there contracted the dread disease consumption, from which, after a heroic fight for life, he died at the home of Jonathan Edwards, in Northampton, Massachusetts, October 9, 1747. Although his missionary activities were con-

fined to four short years, time was no measure for the influence of one who could say: "I cared not where or how I lived or what hardships I went through if I could gain souls for Christ. While I was asleep I dreamed of these things: when I was awake the first thing I thought of was this great work. All my desire was for the conversion of the heathen and all my hope was in God. . . . I declare, now I am dying, I would not have spent my life otherwise for the whole world."

The *Memoirs of Brainerd*, prepared after his death by Jonathan Edwards, have done much to stimulate missionary activity and to rouse the church to labor for the conversion of the heathen throughout the world. Henry Martyn read the book and became the father of modern missions in India. Replying to the question as to what could be done to revive the work of God in the world, John Wesley said: "Let every preacher read carefully the 'Life of David Brainerd.' Let us be followers of him, as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point and the world will fall at our feet."

Rev. Eleazar Wheelock of Lebanon, Connecticut, who was active in the Great Awakening, was also an effective worker in promoting the evangelization of the Indians. He received into his home to be educated a Mohegan youth, Samson Occum by name, who became a distinguished Indian preacher and the author of the hymn "Awakened by Sinai's Awful Sound." Encouraged by his success in educating Occum, Wheelock was led to establish a school for training native youth, with the idea of fitting them to serve as missionaries among their own people. Joshua Moor, a farmer in the vicinity, contributed a house and two acres

of land for the purpose, and the institution named in his honor Moor's Charity School was opened at Lebanon in 1757. During the next few years several Indian youths were educated, some of whom rendered efficient service among their own race, while others afterwards lapsed back into savagery. Ultimately the school developed into Dartmouth College, which was endowed in part with funds secured by Occum in England.

In 1756, after having spent a year and a half among the Senecas, Samuel Kirkland, a graduate of Princeton College who had studied under Dr. Wheelock, commenced his labors among the Oneida Indians in New York. Through his influence the Oneidas and Tuscaroras took a neutral position at the outbreak of the Revolution and when they could no longer be restrained from entering upon the warpath he persuaded them to unite with the American forces and was commissioned a chaplain in the Continental service. At the close of hostilities he resumed his missionary labors and in 1793 was instrumental in establishing the Hamilton Oneida Academy, an institution for educating white and Indian youths, which afterwards was chartered as Hamilton College.

In the years immediately following the Great Awakening the Moravians of Pennsylvania were active in missionary labors among the Indians. Their work was in no sense a product of the Great Awakening, and if at all was influenced only indirectly by the revival.

The Revolutionary War proved disastrous to missionary activity and the years which followed were not especially fruitful, but in the renewed spiritual life occasioned by the Awakening of 1800 there was a renewal of missionary interest and systematic efforts were put forth for the evangelization of the aborigines. The Presbyterians were among the

first to enter upon this work and in 1800 a "Standing Committee on Missions" was appointed. Missions were gradually developed among the Cherokees, Wyandottes, Iroquois, and other native tribes. This work subsequently was merged with that of the American Board which had established a mission among the Cherokees in 1816. The Methodists also commenced their missionary activities at an early date and other denominations followed.

Following the Revolution settlers began pouring over the mountains into the unoccupied regions in the interior of the continent. A wide-spread religious destitution existed in these new settlements, which attracted many desperate and lawless characters, fugitives from justice who wished to escape the restraints of the more settled communities as well as the legal penalties which their misdeeds merited. Drunkenness, gambling, profanity, and sabbath-breaking were the besetting sins of the frontier. Crimes of violence were common. In many sections religious privileges were unknown. Elsewhere an occasional Methodist, Baptist, or Presbyterian clergyman might be found. It was the moral destitution of the growing west that appealed to the church, throbbing as it was with the new life occasioned by the Awakening of 1800, which led to organized efforts for the evangelization of the newer regions.

In 1774 the Connecticut General Association had recommended that offerings should be taken to send missionaries to the "scattered back settlements in the wilderness to the northwestward." But these efforts proved abortive due to the outbreak of the Revolutionary conflict. A few years after the conclusion of hostilities the matter was again taken up and annual contributions were received in the churches for the support of this work. Several pastors, who were released

from their churches for this purpose, labored for periods of four months each in the new settlements in Vermont and New York. This led to the organization, in 1798, of the Connecticut Missionary Society, the purpose of which was "to Christianize the heathen of North America, and to support and promote Christian knowledge in the new settlements within the United States." A year later the Massachusetts Missionary Society was formed to spread "the gospel among the heathen, as well as other people, in the remote parts of the country where Christ is seldom or never preached." Within eight years similar societies had been organized in every New England state.

In 1786 a committee was appointed by the General Synod of the Reformed Dutch Church "to devise some plan for sending the gospel to the destitute localities." Contributions were taken for the purpose and ministers were sent out to preach the gospel and organize churches in such localities. This led eventually to the organization, in 1822, of the Missionary Society of the Reformed Dutch Church.

In 1789 the General Assembly of the Presbyterian Church resolved "to send forth missionaries well qualified to be employed in mission work on the frontiers for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and preparing the best means of establishing a gospel ministry among the people." For a time a committee was appointed annually to supervise this work, but in 1802 it was entrusted to a standing committee, which in 1816 was enlarged to the Board of Missions.

In 1801, "to prevent alienation and promote union and harmony" in the religious work in the new settlements, a "Plan of Union" was entered into by the Presbyterian Gen-

eral Assembly and the Congregational Association of Connecticut, whereby it was made possible for a Presbyterian minister to serve a Congregational church and vice versa. A congregation composed both of Presbyterians and Congregationalists was permitted to organize a church and call a pastor, in which case a standing committee of communicants was authorized to exercise spiritual oversight of the church. This "Plan" served, for many years, to prevent duplication of feeble churches and promoted concerted action in sparsely settled communities.

In 1802 the Baptists organized the Massachusetts Domestic Missionary Society, the purpose of which was "to furnish occasional preaching, and to promote the knowledge of evangelic truth in the new settlements in these United States; or further, if circumstances should render it proper." Missionaries were sent out to preach the gospel in Western New York and elsewhere. In 1817 the Foreign Mission Board of the Baptist Church was authorized "to appropriate a portion of their funds to domestic missionary purposes." Under the auspices of this board John M. Peck was sent as a pioneer missionary to St. Louis and when appropriations for his support were discontinued after three years, in the belief that the work in that city should not be abandoned, Peck remained at his post, making missionary tours to the regions round about to preach the gospel, organize churches and Sunday Schools and in other ways to further the interests of the kingdom of God. In 1822 he was appointed a missionary of the Massachusetts Society at a salary of five dollars a week. In 1832, chiefly through his influence, the Baptist Home Missionary Society was organized.

Most successful of all the denominations in evangelizing the pioneer communities were the Methodists. There were

no organized home missions among them for the simple reason that every Methodist circuit-rider, and circuits were large in those days, was a home missionary evangelist. The one great end for which he labored was the salvation of souls. With no other equipment than his hymn-book and Bible he would conduct evangelistic services in the unchurched communities and so soon as a handful of converts had been gathered they would be organized into a class and a class-leader appointed to whose supervision they would be entrusted during the preacher's absence. Several such classes would comprise his circuit. These classes he would visit from time to time to preach the gospel and administer the ordinances of religion. Camp meetings added greatly to the effectiveness of the Methodist system. These were simply great grove meetings held in the open-air in a clearing, which took the name of camp meetings from the fact that attendants coming from a distance would camp in a near-by grove during the continuance of the services. Such meetings would attract the pioneer settlers from miles around, drawn by the novelty of such gatherings combined with the fact that diversions were few. As not infrequently happened under such circumstances, many "who came to scoff remained to pray." No other denomination in the newer sections multiplied so rapidly as did the Methodists with their persistent and almost continuous methods of evangelism.

✓ The Evangelical Revival in England gave the impetus and the initial impulse to the modern movement for world evangelization. The one man chiefly instrumental in furthering this movement was William Carey, the son of a schoolmaster and parish clerk, who was born August 17, 1761, at Paulers Pury, Northamptonshire, England. He

spent twelve years on a shoemaker's bench. Converted to Christ by a fellow apprentice he became a Baptist preacher. It was his business to preach, he said, but he cobbled shoes to pay expenses. Notwithstanding his lack of early educational advantages he learned Latin, Dutch, Greek, French and Hebrew. He early became imbued with the missionary spirit, and by his cobbler's bench kept a home-made map of the world which he covered with religious and political statistics of the various countries. At a ministers' meeting at Nottingham in May 1792 he preached a missionary sermon from Isaiah 54:2, 3, his subject being "Expect great things from God; attempt great things for God." As a result the Baptist Missionary Society of England was organized at Kettering, October 2, 1792, and a few months later Carey went as its first missionary to India.

Opposed at first by the British East India Company in the prosecution of his missionary labors, he obtained a position as superintendent of a large indigo factory, preaching to his laborers and translating the scriptures into Bengali and other languages of India. In 1801 he was appointed professor of Sanskrit, Bengali, and Marathi at Fort William College in Calcutta, at a salary of three thousand dollars a year, which later was increased to seventy-five hundred dollars. But he and his family lived on two hundred dollars a year, the remainder of his salary being devoted to his missionary enterprises. Through his efforts "suttee" or widow-burning was abolished by the government in 1829.

Carey died, June 9, 1834 at the age of seventy-three. He laid the foundations and other men have builded thereupon. He was instrumental not only in the organization of the Baptist Missionary Society, but his influence led to the formation, in 1795, of the London Missionary Society, sup-

ported mainly by the Congregationalists, the Church Missionary Society of the Anglican Church in 1812, and others.

The interest in foreign missions in America was a direct result of the Awakening of 1800. The young men through whose influence the American Board was organized and the first missionaries who were sent to the foreign field, almost without exception, were the converts of that revival. The chief agent in arousing foreign missionary activity was Samuel J. Mills who was born at Torrington, Connecticut, April 21, 1783. His father was a minister and in infancy he had been dedicated by his mother to the service of God. He entered Williams College in 1806, where a great revival had begun the winter previously and which continued for a year or more. The next summer a little group of students had gone out to the fields for religious conversation and prayer. A sudden thunder shower coming up, they took refuge under the lee of a friendly haystack as a shelter from the approaching storm. The moral darkness of Asia was the theme of their conversation and Mills suggested that they send the gospel to that distant continent. When objection was raised on the impossibility of such an undertaking Mills replied, "We can do it if we will."

Two years later a missionary society was organized among the students, each of whom was pledged "to keep inviolably secret the existence of this society," "to keep absolutely free from any engagement, which, after his careful attention and after consultation with the brethren, shall be deemed incompatible with the object" of the society, and to "hold himself in readiness to go on a mission when and where duty may call."

The year following the center of interest was transferred to Andover Theological Seminary, whither Mills and others

had gone to complete their preparation for the ministry. On June 27, 1810, a memorial was presented to the General Congregational Association of Massachusetts, at Bradford, asking to be sent as missionaries to the heathen. This led to the organization of the American Board of Commissioners for Foreign Missions. When application was made to secure a Charter from the Massachusetts Legislature, it was opposed on the ground that Christianity was a commodity of which there was too little at home to export any of it abroad. To this the reply was made that Christianity was a commodity, the nature of which was such that the more of it was exported abroad, the more remained at home. Finally in 1812 the charter was granted.

On February 6, 1812, at the Tabernacle Congregational Church in Salem, Massachusetts, five young men, Gordon Hall, Samuel Nott, Adoniram Judson, Luther Rice, and Samuel Newell were ordained as missionaries to the foreign field. On the voyage to India, Judson and Rice, although sailing on different vessels, as they pondered their Greek Testaments, adopted immersionist views. This was a staggering blow to the American Board, but in the end as all things do to them that love the Lord it worked out for good, because it led to the formation of the American Baptist Missionary Union and its extensive work among the non-Christian nations.

The missionary activity of other denominations followed until within a decade or two every major religious denomination in the country had given its support to the American Board or had organized a society of its own.

The great revivals of Charles G. Finney and Dwight L. Moody stimulated an interest in missions at home and abroad. Because of opposition to Finney's theological views

and his abolition sympathies, missionary societies refused to commission Oberlin graduates. When some of the early students asked to go as missionaries to the Indians of the northwest the American Board replied "We cannot. You are good men, and we wish you well, but it will not do." Finally, in 1846, the American Missionary Association was organized which sent Oberlin graduates by the scores to the home and foreign fields. Following the Civil War and the subsidence of former prejudices, the American Missionary Association transferred its work in foreign fields to the American Board and has since devoted its attention chiefly to negro education and evangelism in the Southern States.

Mr. Moody's interest in missions took shape in the missionary conferences which were held at Northfield, the organization of the Student Volunteer movement to secure the enlistment of college young people in missions as their life work, and the establishment in Chicago of the Bible Institute for Home and Foreign Missions. The famous medical missionary, Wilfred Grenfell, as a young student in medicine came under the spell of Mr. Moody's personality at a revival meeting held in a tent in East London. When a long-winded brother engaged in an interminable prayer, he started to leave, but the watchful eye of Mr. Moody detected his movement and he said "While our brother is finishing his prayer, let us sing a hymn." This brought young Grenfell to his seat in admiration of the leader's tact, and he said "When I left, it was with the determination to make religion a real effort or frankly to abandon it." That he did not abandon religion but made of it a real effort is evidenced by the remarkable hospitalization and medical missionary work which he inaugurated in Labrador.

Chapter VII

THE CIRCULATION OF RELIGIOUS LITERATURE

REVIVALS OF RELIGION have had a wide-reaching influence upon the publication and circulation of religious literature, not only with a view to bring the gospel message through the printed page to the unconverted but for the instruction and edification of those who had already been won to Christ.

As early as 1748, John Wesley had projected his *Christian Library*, consisting of "Extracts from the Abridgements of the Choicest Pieces of Practical Divinity which have been published in the English Tongue." The first volume was printed in 1749. During the next six years, fifty duodecimo volumes were published, including biographies of pious churchmen and a few dissenters, *The Whole Duty of Man*, *A Country Parson's Advice to His Parishoners*, Allein's *Practical Cases of Conscience*, John Brown's *Treatise of Solid Virtue*, Flavel's *Navigation Spiritualized* and *Husbandry Spiritualized*, Dr. Goodman's *Winter Evening Conference on the Christian Religion*, Hornick's *The Happy Ascetic*, and such well-known devotional treatises as Law's *Serious Call to a Devout Life*, Jeremy Taylor's *Holy Living and Dying*, Thomas à Kempis' *Imitation of Christ* and a number of others.

Wesley instructed his helpers to sell books as diligently as they preached sermons, for to put a good book in a home, he felt was to plant in it a permanent civilizing force. He

said "Let each of you do like William Pennington; carry books with you through every round. Exert yourself in this. Be not ashamed. Be not weary. Leave no stone unturned." To one of his preachers he said: "It is of unspeakable use to spread our practical tracts in every society. Billy Pennington, in one year, sold more of these in Cornwall than had been sold for seven years before. So may you, if you take the same method. Carry one sort of books with you the first time you go the round; another sort the second time; and so on. Preach on the subject at each place; and after preaching encourage the congregation to buy and read the tract."

In 1788, John Dickins, being appointed to a church in Philadelphia, was designated book steward. Soon after he commenced the work of publication, lending to the church a capital of six hundred dollars. This was the commencement of the Methodist Book Concern, which was moved to New York in 1804. Since that time numerous branches have been established in various cities throughout the country.

The Evangelical Revival in England led to the organization, in 1799, of the London Tract Society for the purpose of publishing and distributing evangelical literature. In America the Awakening of 1800 led to an interest in the circulation of religious literature in the form of books and tracts as a means of evangelization. Societies were formed for that purpose. The earliest of these was the Massachusetts Society for Promoting Christian Knowledge, which was organized in 1803 at the suggestion of Lieutenant Governor Phillips. Four years later the Connecticut Tract Society was organized at New Haven. In 1808 the Vermont Religious Tract Society was formed at Middlebury. The New York Religious Tract Society was organized in 1812 and the American Tract Society of Boston in 1814. These two socie-

ties were merged, in 1825, under the name of the American Tract Society, which has long continued as the chief interdenominational agency in the work of publishing and distributing religious literature.

During its history the American Tract Society has issued in round numbers 900,000,000 tracts, 40,000,000 bound volumes, and 350,000,000 periodicals, making a grand total of approximately 1,400,000,000 publications which were printed in nearly two hundred languages and dialects. It would simply be impossible to estimate the vast amount of good accomplished by the distribution of this literature. In an article published in 1927, Dr. Edwin Noah Hardy, at that time the Executive Secretary of the Society, said "In 1841 the society inaugurated the colporteur service in America to more effectively meet the religious needs of the day. These colporteurs were trained Christian workers. Afoot, on horseback, by boat and carriage with their heavy packs of tracts, books and Bibles, they made a systematic house-to-house visitation through the religiously destitute parts of the country. The Society has commissioned these colporteurs by the thousand, and they have visited and engaged more than 50,000,000 families in religious conversation. These earnest workers have conducted more than 600,000 religious services, and have distributed more than 18,000,000 volumes besides innumerable tracts and pamphlets. While always laboring where the need was greatest, they centered their efforts upon the new and less developed parts of the country; and wherever they ministered, communities were transformed, revivals were started, Sunday schools and churches established, and multitudes were won to Christ."

A great impetus was given to religious journalism by the

Awakening of 1800. At the time of the Great Awakening Prince's *Christian History*, the first religious periodical in America, was published and rendered an invaluable service in preserving the records of the revival, but after a year or two it was discontinued. In 1800 the *Evangelical Magazine* was projected at Hartford, Connecticut, and was published monthly for about ten years. In 1803 the Massachusetts *Missionary Magazine* was started in Boston. Within a few years several other religious magazines were established. These periodicals served a noteworthy purpose in the propagation of religion.

Of even greater importance was the origin of the weekly religious newspaper, which has exerted a wide-reaching influence upon the life of the American people. The earliest religious newspaper was the *Herald of Gospel Liberty* which began publication September 1, 1808, in the interest of the Christian churches and which, when the latter, a century and a quarter later entered into a union with the Congregational denomination, was merged with the *Congregationalist*, now *Advance*. The *Herald of Gospel Liberty* originated as a bi-weekly publication and later for several years appeared but once a month, but finally in 1839 it was issued as a weekly religious periodical. The earliest weekly religious newspaper to be published continuously from its inception to the present day is the *Christian Observer*, Louisville, Kentucky, which was founded in the interest of Presbyterianism, September 4, 1813, as the *Religious Remembrancer*, the name of which was changed to the *Christian Observer* in 1840. It was first published in Richmond, Virginia, then Philadelphia, again at Richmond, and eventually was removed to Louisville. In 1816 the *Boston Recorder* (afterwards merged with the *Congrega-*

tionalist) was founded in the interests of Congregationalism. The *Religious Intelligencer* was established the same year at New Haven. Following these were: *The Watchman* (Baptist) at Boston in 1819; *Zion's Herald* (Methodist) at Boston, in 1822; *The New York Observer*, 1823; *The Christian Advocate*, New York, 1826; *The Morning Star* (Free Will Baptist) Dover, New Hampshire, in 1826; *The Reformed Church Messenger*, Philadelphia, in 1827; *The Christian Intelligencer*, New York, in 1829; and *The New York Evangelist* in 1829. By 1830 practically every religious denomination of importance in the country had its weekly religious newspaper.

It would be impossible to measure the influence of these periodicals, upon the editorial staffs of which some of the brightest and brainiest men of the church have been employed. By means of the religious newspaper the cause of Christian education has been advanced; home and foreign missions have received the consideration which has been their due; the work of Sunday Schools has been promoted; while the various activities of the church as well as its manifold interests have been accorded adequate recognition. In no other way could it have been possible to accomplish the results which have been achieved through the columns of the religious newspaper.

✓ Revivals of religion have given to the world the open Bible. Contemporaneous with the formation of tract societies for the publication and dissemination of religious literature was the organization of Bible societies for the circulation of the sacred scriptures. In England through the impulse of the Evangelical Revival the British and Foreign Bible Society was organized in 1804. This was the outgrowth of the labors of Thomas Charles who had left the

Established Church to become the pastor of a Calvinistic Methodist congregation in Wales. He had endeavored to supply Bibles to the people of Wales who were without them. This led to the larger movement of which Granville Sharp was the first president and in which members of the Church of England, Nonconformists, and some Protestants from the continent of Europe participated.

In the United States due to the quickening influences of the Awakening of 1800 Bible societies were formed. The earliest of these, that of Philadelphia was organized in 1808. The Connecticut, Massachusetts, and New Jersey Societies were formed in 1809, and the New York (City) Society in 1810. By 1816 one hundred and thirty-two societies had been organized throughout the country. That year the American Bible Society was organized through the influence of Samuel J. Mills.

In 1813 Mills and John F. Schermerhorn were employed to make a tour of the western territory to examine the moral and religious conditions of the people and if possible organize Bible Societies wherever they went. Crossing the Allegheny Mountains and proceeding through Western Pennsylvania and Western Virginia they visited in succession various sections of Ohio, Kentucky, Tennessee, Missouri, and Louisiana. An appalling state of affairs confronted them. Great tracts of country were found with from twenty to fifty thousand inhabitants entirely destitute of religious services and without ministers of any denomination. In other sections scattered here and there, an occasional preacher was to be found, who adhered to the Baptist, Methodist, or Presbyterian denomination. Aside from these few exceptions, the whole region was in a state of dense spiritual darkness. The besetting sins of the people

were drunkenness, profanity, sabbath-breaking, and a general neglect of religious duties. In Kentucky to these were added the sins of gambling, horse-racing and duelling. In Louisiana aside from an attendance at mass and the counting of beads the people seemed to be in utter ignorance of the duties and precepts of religion. Three-fourths of the population had never so much as seen a copy of the sacred scriptures. Sunday was observed as a general holiday. After mass the people would flock to the theatres, billiard-rooms and other places of amusement to spend the remainder of the day in revelry and merry-making. To Mills and his companion it seemed as if more actual sin was committed on the sabbath day than all the rest of the week combined.

A year later Mills, accompanied by Daniel Smith, made a second missionary journey to the West. Instead of finding conditions improved these seemed to be steadily growing worse. An increasing stream of new settlers was pouring into the western country and almost no provision was made for their spiritual needs. Mills expressed it as his deliberate conviction that, in 1815, there were between the Allegheny Mountains and the Mississippi River not less than seventy-six thousand families without the Bible.

Deeply impressed by the religious destitution which he had witnessed, on his return, in 1815, Mills recommended the organization of a National Bible Society with auxiliaries in every town and city. In response to his suggestion a convention was called in New York City, May 8, 1816, which resulted in the formation of the American Bible Society "to encourage a wider circulation of the Holy Scriptures without note or comment." In 1829 the Society undertook the task of supplying every family in the United States with a copy of the scriptures within two years. More than half a

million Bibles were thus distributed and by 1832 it was announced that the work had been practically completed. The same work has since been repeated.

Through the combined activities of the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland, organized at a later date, the Bible in whole or in part has been translated into more than a thousand different languages and dialects, while hundreds of millions of Bibles, Testaments and portions of the scriptures have been distributed in all parts of the world. In this work thousands of colporteurs have been employed that all men everywhere might have access to this book of books which can enlighten the eyes of their understanding and bring them to a knowledge of salvation through Jesus Christ.

A number of volumes appeared in connection with the Awakening of 1800 giving accounts of the revival in various places, which did much, no doubt, to stimulate and increase the interest. The same thing happened during the Great Revival of 1857-1858. Prime's *Power of Prayer*, a best seller among the religious books of its day, giving an account of the Fulton Street Prayer Meeting in New York City and narrating striking incidents in answer to prayer in connection with that meeting, went through many editions. Other volumes giving a history of the noon meetings in New York and elsewhere received a wide circulation.

The Great Revival of 1857-1858 was the first to attract the attention of the public press. Telegraphic reports of the revival in various places were printed in the daily papers of New York City and elsewhere. Mr. Lanphier, the leader of the Fulton Street meeting, took particular pains to capitalize this feature by supplying the press with items of

interest concerning the meetings. When the revival was at its height extra editions were published at various times by the *New York Tribune*, the *New York Herald*, and other papers giving the latest revival news. Since that time a wider publicity has been given to all items of religious news and church activities of various kinds in the columns of the daily press than had previously been the case.

In connection with his work as an evangelist Dwight L. Moody became deeply interested in the distribution of religious literature. Once when travelling on a train, as the newsboy came down the aisle shouting "Ingersoll on Hell," Moody beckoning to him, handed him a copy of his own book on "Heaven" with the request that he also offer it for sale. So the boy went through the train shouting "Ingersoll on Hell, Moody on Heaven." As a result for years after Moody's books were commonly offered for sale on railway trains and at the depot news stands. Later he organized the Bible Institute Colportage Association for the purpose of circulating approved religious books at nominal prices. Millions of books have been printed in various languages and distributed in all parts of the world. Thousands of these books have been given away, and it was the particular desire of Mr. Moody that they should be placed in the hands of prisoners in the various penal institutions throughout the country.

It was the conversion of Valentine Burke, a burglar in the St. Louis city jail, that gave the initial impulse to this work. When Mr. Moody conducted his campaign in St. Louis the newspapers announced that they would print his sermons verbatim. This disturbed him somewhat, but he made up his mind that he would incorporate as much of the scriptures in his sermons as possible. In printing these

sermons the newspaper men exercised their ingenuity in giving them the most startling headlines possible. Burke was awaiting trial when a newspaper was thrown into his cell bearing the caption "How the Jailer at Philippi Was Caught." "Philippi," he exclaimed, "that's in Illinois. I've been in that town."

His curiosity having become aroused he started to read, but as soon as he discovered that it was a sermon he threw down the paper in disgust, saying "What rot! Has the *Globe-Democrat* started printing such stuff?" Presently in a fit of restlessness he picked up the paper and read the sermon through. That night through prayers and tears Valentine Burke found Christ. The next morning he told the sheriff what had happened. When the latter left he said to the turnkey, "You had better keep a sharp look-out on that fellow. He's playing the pious dodge and will try to make his get-away."

But Burke wasn't shamming. When the case against him came up for trial it was dismissed for want of evidence. Then the real testing time came. What chance was there for an ex-burglar to make an honest living? Unable to find steady employment in St. Louis he went to New York. Meeting with no better success after six months he returned. Soon after he was summoned to the sheriff's office. Thinking he was wanted for some old offence he went with a heavy heart but resolved to make a clean breast of it. The sheriff, however, received him kindly and asked "Where have you been, Burke?" "In New York." "What were you doing there?" "Trying to find work." "Do you still hold to the religion you were telling me about?" "I've had a hard time of it, Sheriff, but I haven't lost my religion." "Well," replied the sheriff, "I had you shadowed

all the while you were in New York. I thought perhaps your religion was a fraud. But now I know that you are a Christian through and through, and I have sent for you to ask you to become a deputy under me."

Burke began his duties and in a little time by his faithfulness he won the respect of every one. Once when Mr. Moody was passing through St. Louis he stopped to see the man who had been saved through reading his sermon. "Mr. Moody," said he, "I want you to see what the grace of God can do." Opening a safe of which he alone knew the combination he brought out a tray of diamonds valued at sixty thousand dollars. The tears came into his eyes as he said "The sheriff picked me out of his force, an ex-thief, to guard them."

When Burke died after fifteen years of service as deputy sheriff, the great and honored in St. Louis attended his funeral to pay their respects to the ex-burglar whose after life had been such a miracle of God's redeeming grace.

It was the conversion of Valentine Burke which finally led to the Bible Institute Colportage Association for the circulation of Mr. Moody's books of sermons and other wholesome evangelical literature.

While revivals of religion have stimulated the production of devotional literature, volumes of sermons, and treatises on various phases of theology, in no other department of religious literature have they made a greater contribution than to the hymnody of the church. In evangelistic services the singing of hymns has been quite as effective as the preaching of the gospel and personal efforts to reach the unconverted. The Evangelical Revival gave to the world Toplady's "Rock of Ages," Charles Wesley's "Jesus, Lover of My Soul," "Love Divine," and a multitude of others.

The Awakening of 1800 has given us Timothy Dwight's "I Love Thy Kingdom, Lord," the Great Revival of 1857-1858 George Duffield's "Stand Up, Stand Up for Jesus," while the later phases of evangelism have given us a great number of popular, easily singable hymns, many of which no doubt are ephemeral, but others which will stand the test of time and will endure, perhaps, for ages.

Chapter VIII

SCHOOLS AND EDUCATION

CHRISTIANITY IS THE religion of a book. It makes its appeal to the intelligence and reason of man. Its followers early were admonished "Be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear." The Christian Church accordingly has been the greatest educational society in existence. Wherever churches have been established schools and colleges have followed. The common schools of Europe originated in the churches and cathedrals, while the great universities for the most part were established by the church. What was true of Europe has been equally true of this country. The common school system of America is the child of the church. Our colleges and universities in the main have been founded by the various branches of the church. The only considerable exceptions have been our state institutions, and even here the church has not been without its influence.

In keeping with the genius of Christianity revivals of religion have had their impact upon the educational life and institutions of the nation. As a direct result of the Great Awakening the number of colonial colleges in America was more than doubled. Prior to the Awakening three colleges had been established in the colonies—Harvard in Massachusetts in 1636, the College of William and Mary in Virginia in 1693, and Yale in Connecticut in 1701.

The first of the colleges to be established as a direct result of the Great Awakening was Princeton. Some time previously William Tennent had opened his famous "log college" at Neshaminy, Pennsylvania, for the training of ministers. Its graduates had been the leaders of the Awakening in the Middle Colonies. The opponents of the revival among the Presbyterians succeeded in securing an enactment by the synod refusing licensure to ministerial candidates to preach unless they could produce a diploma from a British or New England College. Since this was designed as a blow at the "log college," the friends of the revival in that section united in the establishment of the College of New Jersey which was first opened at Elizabethtown, but it was removed in 1752 to Princeton where Nassau Hall, one of the oldest college buildings in America, was erected not long afterwards. The college was chartered by Whitefield's friend Governor Joseph Belcher and considerable sums of money for its maintenance were secured by Whitefield in England. The institution was visited with notable revivals in 1757 and 1762. In January 1758 Jonathan Edwards, the leader of the Great Awakening in New England, gave a reluctant consent to accept the presidency of Princeton to which he had been summoned from his work among the Housatonic Indians at Stockbridge, Massachusetts. But shortly after his entrance upon his new duties he was inoculated for small-pox which terminated fatally, March 28, 1758.

Moor's Charity School which had been opened as a school for Indians at Lebanon, Connecticut, in 1757, by Rev. Eleazar Wheelock, who was active in the Great Awakening, outgrew the purpose of its founder, was removed to Hanover, New Hampshire, and in 1769 was

chartered by King George III of England as Dartmouth College.

With the growth of the Baptists following the Great Awakening, the College of Rhode Island was founded in 1764. The charter provided that fourteen of the thirty-six trustees should be members of other religious denominations. No religious tests were required of its students, it being enacted "That into this liberal and Catholic institution shall never be admitted any religious tests. But on the contrary all members hereof shall forever enjoy free, absolute, and uninterrupted liberty of conscience." The institution was opened at Warren, Rhode Island, but it was removed to Providence in 1770. Subsequently through the benefactions of Nicholas Brown, one of its alumni, the name of the school was changed to Brown University.

In 1775, on the very threshold of the Revolutionary conflict a second Presbyterian college, Hampden-Sydney, was founded at Hampden-Sydney, Virginia, as a result of the Presbyterian movement among the English colonists in that region which was the outgrowth of the reading of Whitefield's sermons in the home of Mr. Samuel Morris at Hanover some years earlier.

In 1751 Benjamin Franklin and others founded at Philadelphia an institution which ultimately developed into the University of Pennsylvania, but which was chartered, in 1753, as the "College, Academy, and Charitable School of Philadelphia." In its charter it was stated that the "well-being of a society depends on the education of their youth, as well as, in a great measure, the eternal welfare of every individual, by impressing on their tender minds the principles of morality and religion." Now what bearing did the Great Awakening have upon the establishment of this

school? In 1740 a large building was erected for Whitefield's use but which was also to be available to "any preacher of any religious persuasion." According to the advertisement in the *Pennsylvania Gazette*, July 20, 1740, the purpose of this building was "for a Charity School for the instruction of poor children, gratis, in useful literature and the knowledge of the Christian religion and also for a House of Public Worship." It was in this building that the first sessions were held for the Charity School which ultimately was enlarged into the University of Pennsylvania.

The only other colleges established in the country during colonial days were King's College, now Columbia University, which was founded in New York City by the Episcopalians in 1754, and Queen's College, now Rutgers, established by the Reformed Dutch Church at New Brunswick, New Jersey, in 1756. These institutions, if at all, were influenced only indirectly by the Great Awakening.

The Awakening of 1800 led to a renewal of activity along educational lines. Williams College was established at Williamstown, Massachusetts, in 1793. During the next half century, scores of colleges were established in all sections of the country by the various religious denominations.

It was during this period that the Methodists began their educational work. At an earlier date an attempt had been made at college building when Cokesbury College, so named after Bishops Coke and Asbury, was opened in 1785 at Abingdon, Maryland. Ten years later the building which housed the institution was destroyed by fire, and Bishop Asbury lugubriously wrote: "We have now a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of ten thousand pounds sterling in about

ten years! . . . Its enemies may rejoice and its friends need not mourn. Would any man give me ten thousand per year to do and suffer again what I have done for that house, I would not do it. The Lord called neither Mr. Whitefield nor the Methodists to build colleges.”

No other attempts to found educational institutions were made by the Methodists for many years. In 1831 the Wesleyan University was opened at Middletown, Connecticut. Three years earlier in the woods of Western Illinois, twenty-five miles distant from St. Louis, Lebanon Seminary was established at Lebanon, Illinois. Bishop William McKendree, the first American-born bishop of the Methodist Episcopal Church, donated to the institution four hundred and eighty acres of land in Shiloh Valley. In recognition of this gift and upon motion of Peter Cartwright, the famous Methodist pioneer preacher, the trustees of the school changed its name to McKendree College in 1830, although no charter was secured for the institution until five years later. In the years that followed numerous colleges were founded in various parts of the country by the Methodists who have played no unimportant part in the higher educational development of the nation.

One of the outstanding educational experiments of the period was the establishment at Oberlin, Ohio, of the Oberlin Collegiate Institute, which was chartered in 1833 with full university privileges. This institution was closely associated with the evangelistic labors of Charles G. Finney who was appointed professor of theology in 1835, and served as president of the college from 1851 to 1865. It was his name and fame as an evangelist, which, more than anything else, attracted students to the institution from the Middle and New England States, from the West Indies,

from England, Wales and Scotland. David Livingstone, the famous missionary to Africa, advised his younger brother to go to Oberlin and sent his first salary to aid in the payment of his expenses. The total attendance at the institution for 1834 was 101. The next year when Finney became professor of theology the attendance leaped to 276. In 1851 the attendance was 571. That year he was elected president and the attendance increased in 1852 to 1080 and to 1305 in 1853.

The founding of Oberlin was notable for two things. It was the first college in the United States to open its doors on equal terms to young women. In 1837 four young women enrolled in the full classical course and four years later three of them graduated with the degree of Bachelor of Arts, the first in the country ever to be granted that degree.

But more revolutionary still was the admission of colored students to the institution, which Finney made a condition to his acceptance of the professorship in theology.

Another institution which was a direct result of the revivals conducted by Charles G. Finney was Knox College, founded in 1837 at Galesburg, Illinois, the town receiving its name in honor of Rev. George W. Gale, who had been Finney's pastor and theological instructor at Adams, New York. Galesburg itself was settled by a colony of persons from Columbia, New York, most of whom had been converted in a revival which Finney had conducted in that place. The college was named after General Henry Knox who was secretary of war during President Washington's administration.

In a sense, the parent of Oberlin and Knox Colleges was the Oneida Institute founded at Whitesboro, New

York, in 1827 by Rev. George W. Gale to prepare for the ministry young men who had been converted in Finney's revivals. The Oneida Institute was conducted on the manual labor plan, the students devoting a portion of each day to labor on the farm connected with the school, thereby earning a considerable portion of their board. The long vacation was held during the winter to enable students to teach school that they might earn money for their tuition and other expenses. Gale was a practical farmer and his plan succeeded. Oberlin and Knox were founded on the manual labor plan, but it did not work out so well and after a time it was abandoned. To this day Oberlin College carries on its official seal the motto "Learning and Labor."

More wide-reaching in its consequences upon the religious life of the nation was the influence of the Awakening of 1800 in the development of ministerial education. Most of the early colleges were instituted to provide educational facilities for the training of ministers. Harvard, the earliest of the colonial colleges, was founded "to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers should lie in the Dust." Almost without exception the other early colleges were established with a similar purpose. But while theology was one of the chief branches of instruction, practically no other training was offered to those who had the ministry in view. So it became a common custom for students for the ministry to read theology and receive instruction from men of wide experience in the ministry much after the manner of lawyers' and physicians' apprentices. In this fashion certain prominent clergymen prepared a large number of young men for the sacred calling. Dr. Nathaniel Emmons, who was pastor at Franklin, Massa-

chusetts, from 1778 to 1827, is said to have trained a hundred young men for the ministry.

In 1784 Dr. John Livingstone of the Collegiate Church, New York City, received appointment from the synod as professor of theology. At first instruction was given privately but out of it grew the Theological Seminary of the Reformed Dutch Church which was opened, in 1810, at New Brunswick, New Jersey. As early as 1794 theological instruction was offered at Service, Pennsylvania, which developed into the Xenia Theological Seminary of the United Presbyterian Church. More epoch-making still in its bearing upon the training and education of ministers was the establishment by the Congregationalists, in 1808, of a theological seminary at Andover, Massachusetts.

Co-incident with the opposition to Whitefield and the Great Awakening was the growth of theological "liberalism" in and around Boston. Arian and Socinian views were openly proclaimed. Early in the new century, the Old South Church, famous for the part which it had taken at the outbreak of the American Revolution, was the only Congregational church in Boston which had remained loyal to the orthodox faith. The theological "liberals" were hostile to the revivals which were taking place throughout New England during the Awakening of 1800. While the final cleavage between the Unitarians and Congregationalists did not take place until some years later, nevertheless a crisis was reached with the appointment, in 1805, of an out-and-out Unitarian to the chair of theology at Harvard, which had been endowed in part by Mr. Hollis, a London merchant, for the teaching of "sound orthodox" principles. Such a flagrant misappropriation of trust funds could not fail to arouse the indignation of the orthodox party, who were

the friends of the revival. In 1808 they established Andover Theological Seminary to prepare for the ministry men who would be thoroughly indoctrinated with the principles of the orthodox faith, to insure which every professor of the Seminary was required to subscribe to a rigid orthodox creed upon the acceptance of his appointment.

Andover Seminary long remained a center of revivalistic inspiration and influence. A Revival Association was formed among the students for the purpose of studying and gathering information about revivals. Scores of students went forth to labor in the mission fields, both at home and abroad. Twelve members of the class of 1843 organized the Iowa Band with the purpose of laboring as home missionaries in that territory. One of the members, on account of feeble health, was prevented from doing so, but the remainder of the "band" began their ministry in what at that time was a remote section of the western frontier. One of its members had said "If each one of us can only plant one good permanent church, and all together build a college, what a work that would be!" In keeping with that purpose Iowa College, now Grinnell, the first institution of college rank to open its doors west of the Mississippi, was founded. In 1856 a Kansas Andover Band was formed and at a later time Dakota and Washington Bands.

So successful was the Andover experiment that soon it came to be accepted as the approved method of preparing men for the ministry and by 1827 some seventeen theological seminaries had been opened in various parts of the country by the different religious denominations. Another result of the renewed life in the churches from the Awakening of 1800 was the formation, in 1815, of the American Education Society, supported by Congregationalists and Presby-

terians, to render financial assistance to young men who were studying for the ministry. Other denominations followed the lead thus taken until scarcely a denomination of importance remained which did not offer some financial aid to students who had given themselves to the work of the ministry.

By the time the Awakening of 1800, continuing a full half century from its inception, had spent its force, the higher educational interests of the country had been so well taken care of, that little could be added by subsequent revivals, although Mr. Dwight L. Moody founded Northfield Seminary for Girls and Mount Hermon School for Boys with the idea of providing a preparatory education in which Biblical teachings together with the highest Christian ideals should receive the strongest possible emphasis. He also established the Bible Institute in Chicago with the definite objective of preparing men and women for missionary work at home and abroad, and with the view of stressing particularly methods of evangelism in the instruction which should be offered.

Chapter IX

SUNDAY SCHOOLS

THE QUICKENED spiritual life resulting from revivals of religion has led to the introduction of the modern Sunday School. Long before the days of Robert Raikes attempts at the organization of Sunday Schools had been made in America. As early as 1674 a Sunday School was organized at Roxbury, Massachusetts, where the children, after the morning service, were given instruction in the catechism and the scriptures by male and female teachers. Two years later a school was opened at Norwich, Connecticut. In 1680 the deacons in the church at Plymouth were required to assist the pastor in catechising the children during the intermission between the services on the Sabbath day. Sunday Schools were started at Newtown, Long Island, in 1683; in Berks and Montgomery Counties, Pennsylvania, by the Schwenkfelders in 1734; and at Ephrata, Pennsylvania, in 1740, where the school continued for more than thirty years and was blessed with numerous revivals. In 1736, as a missionary of the Church of England John Wesley opened a Sunday School at Savannah, Georgia, for instructing children in the catechism. In this work he was assisted by Reverends Charles Delamotte and Benjamin Ingham, former members of the Holy Club at Oxford. From 1740 to the time of his death Dr. Joseph Bellamy conducted a Sunday School at Bethlehem, Connecticut, in which he was assisted by members of his congregation. In

1744 Mrs. Greening began a Sunday School in Philadelphia, and one was opened at Columbia, Connecticut, in 1763, by Rev. Eleazar Wheelock.

These early Sunday Schools were ephemeral in character and probably exerted no influence whatsoever in the establishment of the modern Sunday School. The father of the modern Sunday School was an English printer, Robert Raikes, who was the proprietor and editor of the *Gloucester Journal*. So fastidious was he in his dress and personal appearance that he was regarded as somewhat of a dandy and was nick-named "Buck" Raikes. Coming into contact with the religiously destitute of his city, through his work as a newspaper reporter in the Magistrate's Court and the city's jails, he was deeply moved by all that he had seen and heard. Something, he felt, must be done to reform society, and the conviction was begotten within him that he must take the lead, so far at least as his own city was concerned. Three principles or convictions governed him in his efforts in behalf of the needy and neglected, viz: Vice is preventable; idleness is the cause of vice; ignorance is at the root of idleness. After years of trying to reform adults he realized the futility of his efforts and became convinced that the only hope for the transformation of society was to begin with the young.

But how and where should he begin? That was the problem which confronted him. How were children to be guided and instructed? One day in search of a gardener, while he was talking to the latter's wife, their conversation was disturbed by a group of ragged, wretched-looking children, who were quarrelling, yelling and cursing. "It's a pity," said Raikes to the woman, "that something cannot be done with such children. Do they belong in this neigh-

borhood?" "Oh," was her reply, "you would be shocked indeed, if you could see this part of the city on Sunday." These words made a deep impression on the printer's mind. Then the thought came to him, if these children could be gathered into a school on Sundays, it would be putting the day to a good use. So in 1780, in Mrs. Meredith's back kitchen in Sooty Alley, he started his first Sunday School. Four women were employed as teachers at a shilling per Sunday. Gratuitous instruction was offered that the children might learn to read the catechism and the holy scriptures.

The idea took root slowly. The children did not respond readily at first. People ridiculed the experiment, but Raikes persisted. Three years later the first publicity was given to the movement, when Raikes through the columns of the *Gloucester Journal* ventured to report: "Some of the clergy in different parts of the country, bent upon attempting a reform among the children . . . are establishing Sunday Schools for rendering the Lord's day subservient to the ends of instruction. . . . In three parishes where the plan has been adopted we are assured that the behavior of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or, at least, not worth the trouble."

This article was reprinted in the *London Chronicle* and a few months later John Nichols, publisher and proprietor of the *Gentlemen's Magazine*, published a lengthy account of the Gloucester experiment, which had been furnished him by Col. Townley of Sheffield. Mr. Nichols prefaced

the publication of this account with the words "It is with pleasure, that we give place to this benevolent plan, which bids fair to transmit the name of Mr. Raikes to latest posterity."

In this account of his Sunday School work Raikes said: "The great principle I inculcate is to be kind and good-natured to each other; not to provoke one another; to be dutiful to parents; not to offend God by cursing and swearing; and such little precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them; and some friends of mine, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, testaments, etc., which I distribute as rewards to the deserving."

Through the publicity thus given to the movement, presently it assumed national proportions. The times were ripe for such a movement. The religious pulse of the British Isles had been greatly quickened by the Evangelical Revival. The publicity given in the columns of the *Gloucester Journal* and the *Gentlemen's Magazine* attracted the attention and awakened the interest of Hannah More, Fanny Burney, John Howard, William Wilberforce, the two Wesleys and many others, who warmly supported the movement. The Methodists, especially, took an active part in the organization of Sunday Schools.

In the United States, the Methodists too were the first to start Sunday Schools. In 1786 Bishop Asbury opened a Sunday School in the house of Thomas Crenshaw at Hanover, Virginia. At the Methodist Conference, in 1790, to the question "What can be done in order to instruct poor children, white and black, to read?" the answer was

given, "Let us labor as the heart and soul of one man to establish Sunday Schools in or near the place of public worship." In 1790 a Sunday School was started in Philadelphia by Bishop White of the Protestant Episcopal Church. In 1791 Oliver W. Lane organized a school in Boston. Two years later Katy Ferguson, a colored woman, in her humble home, opened the first Sunday School in New York for the benefit of the poor children of the city. In 1797 Mr. Samuel Slater of Pawtucket, Rhode Island, started a school in a room of his cotton factory for the religious instruction of its operatives.

The Awakening of 1800 gave a great impetus to the organization of Sunday Schools throughout the United States, which was greatly accelerated by a visit, in 1811, of Rev. Thomas May of London, England. Radical changes in method soon were adopted. The voluntary system of instruction was substituted for paid teaching and the subject matter taught was remodelled along lines more specifically religious.

For the purpose of encouraging the organization of Sunday Schools in Philadelphia, "The First-Day or Sunday School Society" was organized during the winter of 1790-1791. Similar societies soon were organized elsewhere, notably in New York and Boston. An organization of still wider scope—"The Philadelphia Sunday and Adult School Union"—was formed May 26, 1817. This society, in 1821, employed a missionary who organized more than sixty schools in six different states. As early as 1821, a plea for a national union was made by the Sunday School Union of New York. In response to such a call and with the support of the Unions of Philadelphia, Boston, and New York, the American Sunday School Union was organized with

the others as auxiliaries, in May 1824. The purpose of this society was "To concentrate the efforts of the Sabbath-school societies in different portions of our country . . . to disseminate useful information; circulate moral and religious publications in every part of the land, and endeavor to plant a Sunday School wherever there is a population."

The American Sunday School Union has rendered an effective work in the evangelization of our country. Missionaries, clerical and lay, were sent out during the first year of its existence to survey the field and to organize schools wherever they were needed. In the years which followed the work increased in magnitude and hundreds of Sunday Schools were organized. At the anniversary of the society in 1830, it was resolved, so far as possible, within the next two years, to plant a school in every destitute place in the Mississippi Valley. This project awakened the greatest enthusiasm and upwards of fifty thousand dollars were subscribed for the purpose. Prominent among the missionaries raised up for the Mississippi enterprise was Stephen Paxton. Converted through the influence of his little daughter, he gave himself with untiring devotion to Sunday School work. During his life time he travelled from the Allegheny Mountains to the Rockies and succeeded in planting 1,314 Sunday Schools with 83,045 pupils in communities where no schools had ever been organized before. There were, moreover, hundreds of other schools which he aided, encouraged, or revived. In 1833 an enterprise similar to that of the Mississippi Valley was projected for the South but its success was limited and since that time the Sunday School Union has ceased to encourage enterprises of this sort. During the past century and more over a hun-

dred thousand schools have been opened under the auspices of the American Sunday School Union with upwards of a half million teachers and several million pupils. From this work a vast multitude of conversions has resulted and a large number of churches of various denominations has been gathered. Millions of dollars' worth of literature has been distributed not only to needy schools and churches, but to the army and navy, to prisons, reformatories, houses of detention, and asylums. It is doubtful whether any one organization can point to greater results in the evangelization of our country than the American Sunday School Union. Subsequently, to some extent at least the work of this organization has been superseded by denominational agencies. Commencing with the organization of the Sunday School Union of the Methodist Episcopal Church, April 2, 1827, the various religious bodies have developed their Sunday School work along denominational lines until practically every religious denomination in the country has engaged in Sunday School work.

The value of Sunday School conventions was early recognized as a means for stimulating Sunday School work and methods. From 1820 to 1830 in the Eastern and Middle States conventions were frequently held. About this time small local conventions or conferences became quite popular, and the interest which they evoked led to the first National Sunday School Convention which met in New York City, October 3, 1832, with delegates from more than half of the states which then comprised the American Republic. A second convention was held in Philadelphia in May, 1833. From that time on for some inexplicable reason, the convention idea waned, and it was not until 1859, under the stimulus of the Great Revival of 1857-

1858, that the third national convention was called which assembled in Philadelphia. National conventions met again in 1868 and 1872 at Detroit and Indianapolis respectively. The convention at Indianapolis was noteworthy for two reasons—the adoption of a uniform system of lessons and the inauguration of the International Sunday School Convention, which, meeting first at Baltimore in 1875, has since convened triennially and has proven of inestimable value in bringing before Sunday School workers the best methods of Sunday School teaching and the most helpful means of promoting Sunday School work.

The Sunday School of today is a very different institution than that of Robert Raikes with its paid teachers and elementary instruction. With the cradle roll for enlisting children in their infancy, with its kindergarten methods of primary instruction, with its classification of pupils into various grades from the primary department to the adult Bible classes, with its home department for carrying Sunday School instruction to those who from infirmity or distance are unable to attend the sessions in person, with its normal training classes for raising the standards of teaching efficiency, and the various methods which modern ingenuity has been able to devise for holding the interest of the pupils, the Sunday School of the present is perhaps the most powerful feeder of the church and an important factor in spreading abroad throughout the world the interests of the kingdom of God.

From its inception in England during the later years of the Evangelical Revival the Sunday School has been the child of revivals. Its initial impulse in America was the result largely of the Awakening of 1800. The revivals under Charles G. Finney, particularly the great revival which

began at Rochester, New York, and extended to fifteen hundred towns and communities resulting in the conversion of more than one hundred thousand persons, led to a renewed interest and a greatly increased attendance in Sunday Schools. The Great Revival of 1857-1858, originating as it did with a layman and carried on as it was chiefly by laymen, proved to be a powerful incentive to lay activity, particularly in the work of the Sunday School. Dwight L. Moody, the lay evangelist, was a product of the Sunday School, having been led to Christ by his Sunday School teacher Mr. Edward D. Kimball; his early training in religious work was received in the mission Sunday Schools of Chicago, particularly the mission school which he founded in North Chicago; and the great revivals connected with his name in Great Britain and the United States fostered the promotion of Sunday School work. So that on the whole among the most precious fruits of revivals of religion have been the results achieved in the growth and work of the Sunday School.

Chapter X

THE ABOLITION OF SLAVERY

REVIVALS OF RELIGION have created an atmosphere favorable to the abolition of slavery. With the introduction of Christianity slavery died out in the ancient world. The modern revival of slavery may be traced to the discovery of America. Negro slaves were introduced into Europe by Portuguese traders about the middle of the fifteenth century. The traffic soon declined and it is quite likely that it would have ceased altogether but for the fact that in America and the West Indies negroes were brought into industrial competition with the American Indians, a war-like people, disinclined to toil. A docile and tractable race, the natives of Africa were found to be useful in extracting riches from the mines and plantations of the new world. Thus through human covetousness and greed arose one of the greatest evils which has cursed the world in modern times.

The earliest efforts against this evil were those which were put forth for the suppression of the slave trade. From the time of George Fox, the Quakers had opposed the traffic and they were followed by the Wesleyans, whose founder, John Wesley, pronounced slavery to be "the sum of villainies." As early as 1776 a petition was presented to the British Parliament asking for the discontinuance of the slave trade, on the ground that it was "contrary to the laws of God and the rights of man." Thomas Clarkson, Granville Sharp, and William Wilberforce opposed slavery

on moral grounds. After a long and bitter struggle, at last the slave trade was abolished in the British Empire in 1806–1807. It was the religious consciousness of the British people, quickened into new life by the Evangelical Revival, which triumphed in this contest. The example of England was followed by nearly every country throughout the civilized world.

The same motives which led to the discontinuance of the slave trade led through the efforts of Thomas Fowell Buxton and others to the abolition, in 1833, of slavery throughout the British possessions at a cost to the nation of twenty million pounds sterling and a loss to the planters of their slaves and the depreciation in the value of their plantations of forty million pounds. Other nations soon adopted a similar policy, Sweden in 1846, France in 1848, Denmark, Uruguay, Wallachia and Tunis in 1849, and Portugal in 1855.

In the United States where negro slavery had been introduced at Jamestown, Virginia, in 1619, the struggle against this evil was long and protracted. As early as 1675, Rev. John Eliot, the Indian missionary, protested against the practice of selling captive Indians into slavery and remonstrated against “the abject condition of the enslaved Africans.” In 1688, the Mennonites of Germantown, Pennsylvania, addressed a petition to the Quaker Yearly Meeting of Philadelphia, protesting against slavery. This petition was received, and for many years thereafter the Friends went on record annually against this evil. In 1701 Judge Samuel Sewall of Massachusetts published an anti-slavery tract entitled “The Selling of Joseph” which was widely circulated. A year later the town of Boston took measures to “put an end to negroes being slaves.”

During the Revolutionary period and immediately afterwards there was no small agitation over the slavery question. About the year 1770 Rev. Samuel Hopkins of Newport, Rhode Island, began to preach and write against the iniquity of human servitude. About the same time Anthony Benezet and Dr. Benjamin Rush of Philadelphia took a pronounced stand upon the question. The first anti-slavery society in the world was organized at Philadelphia, in 1774, by members of the Society of Friends.

On October 20, 1774, the first Continental Congress adopted a resolution declaring that the slave trade should be discontinued after the first of December following. Two years later it was resolved that "no slaves be imported into the thirteen United Colonies." In 1780 the Massachusetts Bill of Rights declared that "all men are born equally free and independent," which was interpreted by the Supreme Court of the Commonwealth as abolishing slavery. Other northern states soon liberated their slaves, and it is believed that the convention which framed the Federal Constitution would have taken action looking towards the ultimate abolition of slavery had it not been for the opposition of South Carolina and Georgia.

The various religious bodies in the country in their public declarations about this time reflected the growing anti-slavery sentiment of the period. In 1780 the Methodists declared that "slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do to us and ours." Four years later to the question "What shall be done with those who buy or sell slaves or give them away?" the answer was given "They are to be immediately expelled, unless they

buy them on purpose to free them." In 1787, the Presbyterian Synod of Philadelphia and New York declared in favor of the abolition of slavery. The Baptists of Virginia, in 1789, resolved "That slavery is a violent deprivation of the rights of nature, and inconsistent with republican government, and we therefore recommend it to our brethren to make use of every legal measure to extirpate this horrible evil from the land." Two years later Jonathan Edwards, the younger, preached a sermon before the Connecticut Abolition Society on "The Injustice and Impolicy of the Slave Trade," which was published and widely circulated.

The invention of the cotton gin by Eli Whitney, in 1789, introduced new complications into the slavery question, as a consequence of which the institution of slavery became more firmly intrenched than ever upon American soil. The invention of Whitney superseded the use of hand labor in separating cotton from the seed, thereby making cotton-raising under a system of slave labor immensely profitable. Instead of looking upon slavery as an evil to be condoned, Southern planters gradually came to look upon it as a wise, benevolent and even a divine institution.

Even the North grew apathetic. The Pennsylvania Anti-slavery Society, in 1833, lamented the fact that during the preceding forty years, one by one, similar societies had passed out of existence, until it was left almost alone to protest against the evils of slavery.

Although the times seemed unpropitious, little by little an agitation was set in motion which was destined to have wide-reaching consequences. In 1831, at Boston, William Lloyd Garrison began the publication of the *Liberator* in which he demanded the immediate and unconditional abolition of slavery. In the first issue of his paper he said: "I

will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No. No! Tell a man whose house is on fire to give a moderate alarm; tell him moderately to rescue his wife from the hands of the ravisher; tell the mother gradually to extricate her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD.”

This was the occasion for no little excitement and consternation. The Georgia legislature promptly set a price of five thousand dollars on Garrison's head, while Governor Edward Everett of Massachusetts, in his annual message to the legislature expressed the opinion that the abolitionists might be prosecuted in the civil courts.

By the violence of his attitude, Garrison, at once, drew the attention of the American people to the slavery question, while his vitriolic utterances especially provoked the antagonism of the South. The name of Garrison speedily became a legend. And yet his actual influence in arousing public sentiment against the institution of slavery was far less than his reputation would justify. During the first year of its publication the *Liberator* had but fifty white subscribers, and by 1833 the subscription list numbered less than four hundred white persons. The list of subscribers, of course, was much larger than this, but it was made up chiefly of free persons of color. In the North and South, the *Liberator* had a large list of exchange periodicals to which it was mailed regularly. The southern press was kept in a constant state of irritation by Garrison's invectives against slavery which, quoted freely in their columns, brought the

name of Garrison into disrepute and at the same time gave it a widespread publicity.

At the outset Garrison was described as ultra orthodox in his religious views. He had declared "Emancipation must be the work of Christianity and the Church. They must achieve the elevation of the blacks and place them on an equality of the Gospels." But because the church did not at once respond to his incendiary attacks upon slavery he poured out the vials of his wrath upon the church and the clergy. The Methodist church he declared to be a cage of unclean birds and the synagogue of Satan; the Presbyterians were anathema; while the Congregational churches were made up of the most implacable foes of God and man.

The radical and extreme views of Garrison were not calculated to win converts to his cause. As time went on he grew more and more violent in his attitude not only toward the church but toward the state as well. Finally he renounced all allegiance to the state and denounced the American Constitution as a "covenant with death and an agreement with hell." It is not strange under the circumstances that outside a small group of radical abolitionists his influence became negligible.

The one man above all others who was instrumental in awakening the antislavery sentiment in this country was Theodore Dwight Weld. Owing to his excessive modesty and aversion to publicity, his name does not bulk large upon the pages of American history, but for the influence which he exerted in the formation of public opinion against the iniquity of human servitude his name deserves to be rescued from oblivion. He was converted in one of Charles G. Finney's revivals. When the latter conducted a series of

meetings in Utica, New York, Weld was a student at Hamilton College, Clinton, New York. Invited by an aunt to attend the services he took a violent dislike to Finney's methods and message, declaring that it was sheer fanaticism, and boasting that he would not be moved. Meeting the revivalist after he had heard but one sermon he abused Finney most shamefully. The latter spoke a few words and left him. As a result of that brief conversation, although in a rebellious state of mind, Weld became deeply distressed with a sense of his lost condition. He paced the floor of his room all night long, but when morning dawned he became submissive and surrendered his heart to God. That night he made a public confession before the entire congregation.

After his conversion Weld entered with great heartiness into the work at Utica, and presently launched forth as a revivalist himself. Gifted with a magnetic personality, and possessed of a melodious voice he rendered an effective service in this role and was instrumental in winning many souls to Christ. Feeling the need for further preparation for the work of the ministry, in 1827, he entered George W. Gale's Oneida Institute at Whitesboro, New York, funds for this purpose being provided by another of Finney's converts, Captain Charles Stuart, who later influenced his protege to espouse the antislavery cause.

At this time, the idea of institutions of higher learning where students could support themselves by manual labor had awakened considerable interest and a Society for Promoting Manual Labor In Literary Institutions was organized. Weld accepted a position as an agent for this Society, to which was added the especial task of selecting a site for a national theological seminary which should be main-

tained on the manual labor plan. The site selected was on Walnut Hills, Cincinnati, where Lane Theological Seminary, supported mainly by Arthur and Lewis Tappan of New York, was opened in 1833. Here assembled the largest theological class in America at that time, a class made up largely of quite mature men, most of whom had been converted in Finney's revivals.

In February, 1834, under the leadership of Weld a public discussion took place on the slavery question which continued for eighteen successive evenings, and which won practically the entire student body over to the cause of abolition. Reverberations of this discussion were heard throughout the length and breadth of the land, in consequence of which the trustees of Lane Seminary voted that all discussion of slavery in the institution either in public or private should be suppressed. Almost to a man the students thereupon withdrew from the Seminary and for a time undertook to instruct themselves.

At this juncture Rev. John J. Shipherd visited Cincinnati on his way to New York to secure funds and a president for the newly founded Oberlin Collegiate Institute. Learning what had happened at Lane Seminary Shipherd persuaded Rev. Asa Mahan, pastor of the Sixth Street Presbyterian Church in Cincinnati, and the only dissenting member of the Lane board of trustees to accept the presidency of Oberlin, and the students agreed to go also provided Charles G. Finney, who was then pastor of Broadway Tabernacle, New York, would accept the professorship in theology. This he agreed to do when Arthur and Lewis Tappan offered to be responsible for the entire financial support of the new institution.

A rough building called "Slab" Hall was hastily erected

at Oberlin for the temporary accommodation of this influx of new students. Weld and one or two others never enrolled as students but entered at once into labors for the anti-slavery cause.

While Weld was acting as agent for the Society for Promoting Manual Labor In Literary Institutions he had visited in its interest Huntsville, Alabama, where he won to the antislavery cause Dr. William T. Allen, a slave-holding Presbyterian minister whose two sons entered Lane Seminary, and James G. Birney who was a prominent lawyer in the city. Soon after, Birney abandoned a lucrative legal practice to accept an appointment as an agent for the American Colonization Society. Later through Weld's influence he became an out and out abolitionist, and in 1840 was nominated as a candidate for the presidency by the Liberty Party.

Following the removal of the Lane "rebels," as they were called, to Oberlin, late in 1834 Weld accepted an appointment from the recently formed American Anti-slavery Society as field agent for Ohio. In this work he adopted the revivalistic tactics of his friend Charles G. Finney. After the fashion of a protracted meeting he would lecture in a place from six to twelve times, occasionally sixteen, twenty, twenty-five times, and in one instance thirty times. At the conclusion of his series of lectures he would ask converts to abolition to rise. At Steubenville, Ohio, when he asked for such an expression, a young lawyer, Edwin M. Stanton, subsequently Lincoln's secretary of war, rose to his feet and with uplifted hands turned to the audience which rose en masse.

Weld, like Charles G. Finney, was especially successful with lawyers. At Jefferson, Ohio, among his converts was a young attorney, Joshua Giddings, who with the aid of

his partner, Benjamin F. Wade, organized a local antislavery society, and extended its bounds throughout the county. Later Giddings represented his district for several terms in the lower house of Congress where he rendered effective service for the antislavery cause.

At a meeting in 1834 Rev. Orange Scott, prominent as a revivalist and presiding elder among the Methodists of Maine, heard one of the Lane "rebels," Henry B. Stanton, denounce slavery as a sin. Convinced by Stanton's presentation he arose to his feet and pledged his life to the cause of abolition. He persuaded the management of *Zion's Herald* to open its columns to the publication of his utterances and began a crusade against the pro-slavery forces of his denomination. With the co-operation of certain others whom he was able to influence he succeeded in winning New England Methodism, the strength of which was in the rural communities, over to the cause of abolition. The Baptists followed the example of their Methodist brethren, with the result that two-thirds of the abolitionists in that section were members of these two denominations.

After laboring in Ohio for a year Weld continued his work of evangelism in the cause of abolition in Vermont, Western Pennsylvania, and Western New York. He met with great success in Pittsburg, Buffalo, and Rochester, but later at Lockport, Troy and elsewhere he met with violent opposition, winning for himself the title of the most mobbed man in America. In 1835, although not a delegate, Weld attended the Presbyterian General Assembly in Pittsburg as a lobbyist and reported that nearly one-fourth of the delegates had been won over to the cause of abolition, many of them being friends and former associates in the Finney revivals.

In 1836 The American Antislavery Society decided to

adopt Weld's scheme of evangelism as a method of propaganda. Seventy persons, like the seventy whom Jesus sent out to visit the cities of Israel, were commissioned to make converts to the antislavery cause. They were called the "Seventy" although as a matter of fact the number never exceeded sixty-five. John Greenleaf Whittier, the poet, and Henry B. Stanton, another of Finney's converts who had been a student at Lane Seminary, together with Weld were appointed to select the recruits for this purpose. Most of them were students from the theological seminaries, some were experienced ministers and a few were men who had no ministerial training or standing. For two or three years this work was continued and many converts to the cause were made.

Weld had expected to lead this work in Ohio, Indiana, and Illinois, but before it was under way he suffered a physical break-down and for years he was unable to address public assemblies. But if he could not use his voice he was not idle with his pen. In 1837 he published a pamphlet *The Bible and Slavery*, which was reprinted in England and tens of thousands of copies were issued by the national society. A free copy was offered to ministers and theological students who made application for the same. He published, the same year, *The Power of Congress over the District of Columbia*, and a little later *Emancipation in the West Indies*, which was designed to show that immediate emancipation was both safe and practicable as well as efficient.

The most important of Weld's writings was *Slavery As It Is*, which was based upon accounts taken from Southern newspapers as well as personal testimonies of those who had lived in slave states. The book was the nation's best

seller for 1839, more than a hundred thousand copies being issued, and for years it remained the hand-book of the anti-slavery cause. Young Harriet Beecher (Stowe) kept a copy of the book in her work basket by day and slept with it under her pillow at night. She used it as her source book in writing *Uncle Tom's Cabin* and years afterwards when challenged as to the veracity of the incidents narrated in the latter she turned to the stories told in *Slavery As It Is* as her authority.

Toward the close of the third decade in the nineteenth century the slavery question had become largely a sectional issue. This was true of the murder, in 1837, of Rev. Elijah P. Lovejoy at Alton, Illinois, just across the river from slave territory. A young Presbyterian clergyman, a graduate of Princeton, he had been obliged, on account of his anti-slavery utterances, to leave St. Louis, Missouri, where he had edited a religious newspaper, the *St. Louis Observer*. He went to Alton where he began the publication of the *Alton Observer*. Three times his office was sacked and his press was destroyed or thrown into the river. At mid-night on November 7, 1837, while defending his property he was shot and killed by a proslavery mob. Lovejoy's brother, Owen, had been a member of Weld's "Seventy."

In the meantime Weld had been busy supervising a campaign which resulted in a flood of petitions pouring into Congress on the slavery question, whereupon those acts were passed by the House of Representatives which culminated in the infamous "gag" rule of 1840, refusing to receive any and all petitions relating to the abolition of slavery. This act, which in reality was a denial of the constitutional right of petition, revealed the desperate measures to which the advocates of slavery would resort and it provoked the

opposition of many who otherwise took little interest in the slavery question. The venerable ex-president, John Quincy Adams, then a member of the lower house of Congress, valiantly championed the cause of the people, and after a contest lasting a decade, had the satisfaction of seeing the obnoxious rule repealed.

Weld had been summoned to Washington in the meanwhile to serve with a lobby of antislavery congressmen, of whom Joshua Giddings, Seth M. Gates, and Sherlock J. Andrews were Weld's converts to abolition while others to some extent, at least, had felt the inspiration of his leadership. As a member of this lobby Weld rendered an important service to John Quincy Adams in gathering materials for the latter's replies to the attacks made upon him when he presented petitions in behalf of the antislavery cause.

With the questions involved in the congressional controversies over the presentation of petitions, more and more slavery had been taken from the realm of morals and had become a political issue. The trend of public events—the enactment of the Fugitive Slave Law in 1850, permitting slave-holders to pursue their run-away slaves into the free states, capture and return them to the plantations of the South—the Kansas-Nebraska Bill of 1854, abrogating the Missouri Compromise and opening up the territories of the West and Northwest to slavery should their settlers so decide—The Dred Scott decision of the Supreme Court in 1857, permitting slave-holders to take their “property” with them into any part of the Union, and virtually declaring that the negro had no rights which a white man was bound to respect—together with the futile but fatal raid of John Brown in 1859—all served to accentuate the sectional and political phases of the subject. The question of morals still

entered in but it was overshadowed by the political issues of the day.

The election of Abraham Lincoln to the presidency, in 1860, precipitated the "irrepressible conflict." Lincoln was not an abolitionist and was pledged only against a further extension of slavery. The temper of the Southern people at that time was such as to brook no interference upon this question, and within a short time the slave states, with the exception of those on the border, seceded from the Union. In the conflict which followed the Emancipation Proclamation was issued as a war measure and with the triumph of the Union cause slavery in this country was forever erased as a blot upon our national escutcheon.

While it must be admitted that at times the church was sluggish and apathetic, and as an organization had little to do with the final phases of the struggle, there can be no question that the antislavery impulse which led at last to its abolition originated largely in the religious revivals, which under the leadership of Charles G. Finney, swept over the country about the year 1830.

Chapter XI

THE TEMPERANCE REFORM

REVIVALS OF RELIGION make for temperance and sobriety. The beginnings of the temperance reform in this country were co-incident with the Awakening of 1800. Prior to that time the use of ardent spirits was well nigh universal. The decanter and the wine-glass were common objects in the homes of the people and graced the side-board, mantel or table at all seasons of the year, for almost everyone drank alcoholic beverages of one sort or another. Liquors were supposed to be equally efficacious in protecting one against the summer's heat or the cold of winter. Laborers in the shop or harvest field were supplied with whiskey or rum. Festive occasions never were celebrated without a liberal supply of intoxicants, and it was no uncommon occurrence for the guests in whole or in part to drink to inebriation. The principal bill of expense at the ordination or installation of ministers was for rum, and it occasionally happened that ministers in making the round of their parish calls returned to their homes in a state of intoxication from too frequent indulgence in the social glass. A refusal to imbibe was regarded as a mark of disrespect and it was a common maxim that there was no man who had not been drunk at least once in his life.

Such were the conditions which prevailed throughout the country at the commencement of the nineteenth century. Early attempts had been made to abate these evils but with-

out effect. In Plymouth Colony drunkards were disfranchised and laws were enacted in Massachusetts to regulate the sale of liquor and to preserve order at public houses. A prohibitory law was passed in Virginia in 1676, but it never became operative. Aside from a general recognition of the evils of intemperance, for nearly a hundred years thereafter, scarcely any effort was made to restrict these evils. In 1774 a resolution was adopted by the Continental Congress recommending "to the several legislatures immediately to pass laws the more effectually to put a stop to the pernicious practice of distilling grain, to which the most extensive evils are likely to be derived, if not quickly prevented."

It was through moral suasion, however, rather than through legislation that the first temperance victories were to be won. Foremost among the leaders of the new reform was Dr. Benjamin Rush, a well known Philadelphia physician, a signer of the Declaration of Independence, and a man whose sympathies were enlisted in the support of every effort for moral reform. In 1785 he published an *Inquiry into the Effects of Ardent Spirits on the Human Body and Mind*. In this little work which marks the commencement of the temperance reform Dr. Rush exposed the fallacy that the use of intoxicants was in any sense beneficial, advocated immediate abstinence, and called upon the ministry to unite in their efforts to rescue men from the ravages of strong drink.

Church action was not long delayed. The renewed religious life throughout the country resulting from the Awakening of 1800 provided a suitable moral background for this movement. The Methodists had already taken advanced ground upon the subject and had enjoined ab-

stinence upon their members from the use and sale of intoxicating liquors. The Friends early protested against the use of ardent spirits and in 1788 the New England Yearly Meeting required abstinence from its members. In 1812 the Presbyterian General Assembly urged ministers to warn their members "not only against actual intemperance, but against all those habits which may have a tendency to produce it." That same year the Congregational Association of Connecticut, under the leadership of Dr. Lyman Beecher, discouraged the practice of employers furnishing liquors to their employees, and recommended that church members not only discontinue the sale of intoxicants but refrain from their use as a family beverage. About the same time there was a revival of sentiment among the Methodists who had departed from their former high ground to such an extent that the use of liquor had become quite common not only among their members but even among their preachers. The General Conference of 1812 urged the Annual Conferences to take a "firm and constant stand against the evil which has ruined thousands both in time and eternity."

A growing temperance sentiment was early crystallized into the form of associations which were organized to promote the cause of temperance. One of the earliest of these was organized in 1789 among the farmers of Litchfield County, Connecticut, two hundred of whom entered into an agreement pledging themselves neither to use distilled spirits in their work on the farm nor to furnish the same to those in their employ. In 1808, at Moreau, New York, Lebbeaus Armstrong, a minister, and Dr. Billy Clark, a physician, who had become aroused over the evils of strong drink which he had witnessed in his practice, organized a temperance society, the members of which were pledged to

abstain from all spirituous liquors and wine except in cases of sickness and the use of wine at communion or public dinners. Three years later a society was organized at Andover, Massachusetts, which was one of the earliest organizations ever formed upon the basis of total abstinence. In 1813 the Massachusetts Society for the Suppression of Intemperance was organized. The American Society for the Promotion of Temperance was formed in 1826, the object of which was "to promote such a change in public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end temperance, with all of its attendant blessings, may universally prevail."

Many other societies, state and local, were instituted, but very few of them were organized upon the basis of total abstinence, and most of the early societies restricted the use of ardent spirits only. It was soon recognized, however, that if the principles of temperance were to be made effective, cider, malt and brewed liquors would have to be included as well as spirituous liquors and that total abstinence would be the only adequate means of reform.

The use of the press as a valuable ally in promoting the cause of temperance was early recognized. Dr. Eliphalet Nott's "Sermons on the Evils of Intemperance," published in 1823, and Dr. Lyman Beecher's "Six Sermons on Intemperance," published four or five years later, were widely circulated and influenced many to thought and action upon this important topic. On March 4, 1828, the first issue of the *National Philanthropist* appeared. This was the first newspaper ever established to advocate the principles of total abstinence.

The great revival movement which, under the leader-

ship of Charles G. Finney, swept over the country about 1830 visiting fifteen hundred communities and resulting in over one hundred thousand conversions, gave a great impetus to the cause of total abstinence. Finney's convert, Theodore D. Weld, before enlisting in the antislavery cause and while a student at Oneida Institute devoted his vacations in effective labor to the temperance cause. Late in 1830 when several liquor dealers and distillers in Rochester, New York, pledged themselves to abandon the business, the *Western Recorder* expressed the wish that "Mr. Weld could visit every town in this region with reference to the promotion of temperance." Writing in a letter to Weld a few years later, of the general effects of the revival Finney said "Then 100,000 were converted in one year, every one of which was a temperance man." That is corroborated by the report of the Presbyterian General Assembly in 1831: "But especially from every Presbytery, where revivals exist, we learn that God is pleased to mark with special favor every well-directed effort to promote entire abstinence from ardent spirits."

About the year 1840 a remarkable temperance movement known as the Washingtonian movement swept over the country. During the winter of 1839-1840 Elder Jacob Knapp, the Baptist revivalist, conducted a great revival in Baltimore, Maryland. One night he preached a sermon on temperance. A number of hard drinkers were present, among them William Mitchell and John Hawkins. From the service they went to a nearby grog shop and while they were discussing the merits of the sermon, the proprietor burst forth in a tirade of vituperation and abuse against Elder Knapp. Finally in disgust Mitchell turned to the rum-seller and said "If you keep this up any longer, I will never

drink another drop in this place, or anywhere else so long as my name is Mitchell." When the enraged saloon-keeper did not desist Mitchell true to his word became a total abstainer and induced a half dozen others to take the temperance pledge with him. Soon afterwards Hawkins joined them and became a leader in the movement. An organization was formed to which the name "The Washingtonian Temperance Society" was given in honor of the father of our country. Meetings were held from night to night where they told the story of their reform and to which they invited their former companions in drunkenness. Many others joined them and a fire was thus kindled which spread until within a few months two thousand drunkards were reclaimed in the city of Baltimore alone. The newspapers gave publicity to this movement and members of the Baltimore society of reformed drunkards were soon invited to other cities to tell the story of their reformation from the vice of drunkenness. Thus the influence of this work extended until it had spread throughout the length and breadth of the land. Hundreds of thousands of drunkards were induced to take the temperance pledge. The unique feature of the movement was in the fact that it commenced with liquor drinkers themselves and was carried on chiefly by reformed drunkards who related their experiences in gaining release from the power of strong drink. Not a few prominent men, however, who were not habituated to the use of intoxicants, associated themselves with the movement, among them Abraham Lincoln, who, as a rising young attorney, visited the school-houses in Sangamon County, Illinois, and delivered speeches to induce his fellow-citizens to sign the temperance pledge.

The Washingtonian movement gave a great impetus to

the temperance cause. To conserve the results of pledge-signing crusades it was felt that something must be done to hold those who had been reached in this manner. To accomplish this purpose secret fraternal societies were organized upon the basis of the abstinence pledge. The best known of these, which was formed a few years later, and which for a time enjoyed a remarkable growth, was the Independent Order of Good Templars. Through the influence of this organization, which within a few years grew to world-wide proportions, thousands of persons, particularly among the young, were induced to obligate themselves to abstain from the use of all alcoholic beverages.

Although the Washingtonian movement soon spent its force, it was instrumental in influencing able men to take the platform to plead the cause and persuade their fellows to pledge themselves to lives of temperance and sobriety. From the inception of the movement this work has continued almost down to the present day. Foremost among temperance agitators was John B. Gough, who, as a hopeless and besotted drunkard in the city of Worcester, Massachusetts, was rescued from the slavery of strong drink through the influence of Joel Stratton. In despair at his inability to break the habit which had enslaved him, Gough resolved to commit suicide, but he was met by Stratton, who placed a kindly hand upon his shoulder and said "John, man, I believe you'll give up the drink yet." Gough staggered away to put his trembling hand once more to the temperance pledge and with the help of God to make one more effort to overcome the habit which was destroying him. To his dying day he said that he could feel the touch of Joel Stratton's hand upon his shoulder. Not long afterwards he commenced to tell the story of his reforma-

tion in the rural districts round about. His gifts of eloquence soon were recognized and within a few years he became the leading exponent of the temperance cause throughout the English-speaking world, and multitudes were influenced to take the abstinence pledge.

Notwithstanding the good which it had accomplished the Washingtonian movement was lacking in permanency. It was estimated that of the six hundred thousand who signed the temperance pledge four hundred and fifty thousand of them sooner or later returned to their cups. So disappointing were the results that many of the friends of temperance reached the conclusion that more radical measures were needed to reform men who were the slaves of a life-long habit and whose wills had been weakened by their craving for strong drink. It seemed reasonable, to suppose, therefore, that the one thing needful was to remove temptation from the path of the drunkard by restricting or prohibiting the sale of intoxicating beverages.

As early as 1833 at the annual meeting of the American Temperance Society in New York, Gerrit Smith advocated the abolition of the liquor traffic. With the development of the Washingtonian movement public sentiment was slowly moving in that direction. But to Neal Dow belongs the chief credit for initiating and promoting the prohibitory movement. As a leading citizen and business man in Portland, Maine, he had succeeded in obtaining an official position for a friend who was a Harvard graduate and a man of genial personality, but whose besetting sin was his intemperate habits. A rum-shop in the vicinity was a constant source of temptation and endangered his position. His wife accordingly appealed to Mr. Dow who went to the liquor dealer and laid the case before him, hoping thereby

to induce him to refuse the sale of liquor to his friend, but the fellow replied "Mr. Dow, you attend to your business, and I will attend to mine. I have paid my money for the privilege of selling liquor. That money helps to pay your taxes, and it's small business for a man to come here trying to prevent me from doing what business I can. The law gives me a right to sell liquor and if this man wants it, I shall sell it to him."

Stirred to indignation that any man should have been given the right to debauch his fellow men, then and there Neal Dow registered a solemn vow that this man and all such as he should be outlawed by the state of Maine from carrying on a business which impoverished the commonwealth and destroyed its citizens. Single-handed and alone he grappled with the problem. To the people he made his appeal. From community to community throughout the state of Maine he went presenting facts and advancing arguments until public sentiment was aroused to such an extent that a prohibitory law was enacted in 1846. For the want of means to enforce it, this law proved ineffective, but five years later this defect was remedied by the famous Maine law of 1851. Following the leadership of Maine, within a few years several other states went on record in favor of prohibition.

For a time the temperance cause was arrested by the issues which precipitated the great Civil War. But coincident with the revival movement under the leadership of Messrs. Moody and Sankey, and the quickened religious life of the nation which followed there was a renewal of interest in the cause of temperance.

During the winter of 1873-1874 a remarkable movement known as the Woman's Crusade originated in Ohio.

A few days before Christmas Dr. Dio Lewis, a lyceum lecturer and physician, delivered a temperance lecture in Hillsboro, Ohio, in which he told how his mother and a few friends, by their prayers, had prevailed against a saloon which had brought ruin to her home. The women, he affirmed, in like manner could close the saloon everywhere if they had the faith and courage to persevere. The following morning a meeting was called at the Presbyterian Church over which Mrs. Elijah P. Thompson, the wife of a circuit judge, presided. After due deliberation and prayer the women decided to march forth two by two singing "Give to the winds thy fears." They went to hotels, saloons, and drug stores, singing, praying, and pleading until nearly all had been closed. From city to city the movement spread until it had extended throughout the length and breadth of the land. It was estimated that in Ohio alone the saloons had been closed in two hundred and fifty places as a result of the Woman's Crusade. The movement took permanent shape and its influence was perpetuated in the Woman's Christian Temperance Union, which under the leadership of Miss Frances E. Willard became a powerful factor in the temperance cause.

Contemporaneously with the Woman's Crusade there was a revival of pledge signing in temperance work. Dr. Henry A. Reynolds, an intemperate physician in Bangor, Maine, was influenced through a woman's prayer meeting to take the temperance pledge. Soon afterwards he began to induce others to do the same and on September 10, 1874, organized the Bangor Reform Club. The influence of this movement extended rapidly and within a year forty-five thousand men had been gathered into reform clubs in the state of Maine. This work spread to other states and became known

as the Red Ribbon movement because a badge of red ribbon was worn by those who had signed the pledge. A similar work, known as the Blue Ribbon movement, was inaugurated not long afterwards by Francis Murphy, who had been rescued from strong drink while in the Portland jail where he had been committed for drunkenness. Both of these movements were widely influential and through their instrumentality many thousands in different parts of the country were induced to sign the temperance pledge.

To make the temperance question an issue at the hustings and the polls, the Prohibition Party was organized in 1869. This party attracted little attention at first and exerted almost no political influence until 1884 when ex-Governor John P. St. John of Kansas was chosen its standard bearer and in the exciting contest between James G. Blaine and Grover Cleveland, polled one hundred and fifty thousand votes. Four years later General Clinton B. Fisk, as presidential candidate, succeeded in nearly doubling this vote. The next few years proved uneventful, but in 1896 the Prohibition Party became hopelessly divided over the currency question. Governor St. John, with other tried and trusted leaders, withdrew from its councils, since which time it has ceased to command any considerable attention from the voters of the country.

In 1893 at Oberlin, Ohio, which during the life-time of Charles G. Finney had been the evangelistic capital of the country, the Anti-Saloon League was organized by Dr. Howard H. Russell, who had abandoned the practice of law to enter the Congregational ministry. Adopting as its watch-word Unity, Perseverance, and Victory, the Anti-Saloon League, which had as its ultimate aim the extinction of the liquor traffic, in attaining its ends adopted an oppor-

tunist policy and sought in every way possible to hamper and cripple the liquor interests—by law enforcement, by local option, by state-wide prohibition, and finally by constitutional amendment.

The tabernacle type of evangelism was a powerful adjunct to the work of the Anti-Saloon League. "Billy" Sunday, the ex-baseball player, was perhaps the leading exponent of this type of evangelism which was widely popular throughout the United States from about 1900 to the entrance of the nation into the Great World War. The churches of a city would unite in an evangelistic campaign under the leadership of Mr. Sunday or some other evangelist of whom there were many at that time. The services would be conducted in a huge wooden tabernacle, constructed of rough boards covered with tarred building paper. In place of a floor the ground would be covered with a layer of sawdust, so when converts went forward to grasp the evangelist's hand in token of their purpose to lead a new life it was called "hitting the sawdust trail."

Billy Sunday has been credited with having made America dry. This probably was an overstatement. However the tabernacle type of evangelism certainly was a powerful factor along with the Anti-Saloon League, the Woman's Christian Temperance Union and other forces which were at work in securing the enactment, in 1919, of the Eighteenth Amendment to the Federal Constitution.

During the Great World War revivals on an extended scale throughout the country had practically ceased. With this decline in revivals of religion together with the general demoralization which inevitably follows war, the cause of temperance suffered a serious set-back. In 1933 the prohibitory amendment to the Constitution was repealed. The

advocates of repeal insisted that the days of the old saloon would never return. But today conditions are far worse, particularly in the increase of liquor drinking among girls and women, than ever they were in the days of the old saloon.

In spite of prayers and tears the juggernaut of the liquor traffic rolls on, leaving in its wake broken hearts, stricken homes, wrecked and ruined lives. Again and again we hear the cry "Oh! Lord, how long?" The one hope of America today is in a renewed interest in revivals of religion and a new crusade against the demon rum.

Chapter XII

ORGANIZED MOVEMENTS

THERE ARE CERTAIN organized movements in religion which either have been the direct products of revivals of religion or else they have been prepared for and have received their stimulus and impetus from revivals of religion which to no small extent have been associated with their growth and development.

Although not distinctively religious in their inception but an outgrowth nevertheless of the Evangelical Revival were the Ragged Schools followed by the labors of Thomas John Barnardo. A shipwright who had been injured in a fall, John Pounds of Portsmouth learned the shoemaker's trade and opening a shop in a tenement house worked away pegging shoes. A crippled nephew who was unable to use his feet came to live with him. Succeeding in untwisting and strengthening the boy's feet thereby enabling him to walk, Pounds thought that it would be better for him to learn to read and write. So he taught him the rudiments of knowledge. Then it occurred to him that it would be as easy to teach several boys as only one. He accordingly gathered together all the boys whom he could find and in his little shop eighteen feet long and six feet wide, as he worked, he taught these boys to read and write and do sums in arithmetic. During a period of forty years he taught five hundred boys without a penny of compensation from any one. This

was the origin of the famous Ragged Schools which spread all over Great Britain.

In 1844 the Ragged School Union was formed with Lord Shaftesbury, famous as a philanthropist and champion of the rights of the English working man, as president. After the passage of the School Board Act in 1870, under the guidance of its president, Lord Shaftesbury, the Union became more and more a medium for wider social service to childhood and youth. Known today as the Shaftesbury Society, in addition to more than six thousand voluntary workers it employs one hundred and fifty trained missionaries, deaconesses, and teachers who carry on a most comprehensive program with two hundred local branches and missions in Britain's industrial centers.

Converted during a notable Irish revival Thomas John Barnardo had previously been "a priggish agnostic." At the age of twenty he volunteered for missionary service in China and giving up a business position went to London to study to become a medical missionary. While thus engaged he started at his own expense the "Donkey" Ragged School. This work brought him into contact with the many homeless waifs of East London, and abandoning his plans for China he devoted himself to these neglected and underprivileged children. Adopting it as a rule that no destitute child should be refused admission he opened homes for such, finding useful employment for them and sending many of them out to the colonies. Since the inception of this work in 1866 a hundred twenty-five thousand once destitute boys and girls have been fed, clothed, educated, industrially trained and prepared for self-support. Temporal assistance with friendly counsel has been extended to a half million more.

To reach the moral derelicts in the great cities, the out-

casts of society, the victims of sin and drink, who seemed to be quite beyond the reach of the churches, "City Missions" originated with David Nasmith who was born at Glasgow in 1799. Rejected as a missionary candidate for Africa because of insufficient education, after serving for a time as assistant secretary of the Religious and Charitable Institution Home, Glasgow, he resigned this position to minister to the appalling needs of the wretched denizens of the slums through the Glasgow City Mission which he founded upon interdenominational lines in 1826. Subsequently he established similar missions in Dublin, New York City and several other centers in the United States and Canada, in Paris, and in 1835 the famous London City Mission of which Thomas Fowell Buxton, the anti-slavery reformer, was the first Honorary Treasurer. This work never could have been possible but for the influence of the Evangelical Revival. Today the London City Mission employs two hundred seventy full time missionaries aided by some two thousand volunteer workers and Sunday School teachers, conducting services in a score of different languages, annually making more than a million and a half visits among those whom the church barely touches, carrying on a ministry of mercy at the sick beds in lodging houses and hospitals, as well as among criminals and prisoners. Open-air services are conducted, Bibles and religious literature are distributed, thousands of free beds and tens of thousands of free meals are provided, while annually a day at the seaside is given to great numbers of poor children.

The Great Revival of 1857-1858, which originated with a layman and was carried on chiefly by laymen, gave a great impetus to the work of the Young Men's Christian Association in this country. This organization originated in

England with a young draper's or dry goods clerk, George Williams, in 1844. Greatly stimulated after his conversion by reading Charles G. Finney's *Lectures on Revivals of Religion* and *Lectures to Professing Christians* Williams, as a safeguard against the temptations of city life, conceived the idea of a prayer meeting for his fellow clerks in the establishment where he was employed. This idea met with a favorable reception and similar meetings were started among the employees in other mercantile houses. On June 6 of the year mentioned a "Society for Improving the Spiritual Conditions of Young Men Engaged in the Drapers and Other Trades" was organized. Four weeks later the name was changed to the Young Men's Christian Association.

The first Associations organized on the American continent were at Montreal and Boston in 1851. During the next few years Associations multiplied rapidly throughout the country. The members of these Associations took an active part in the Revival of 1857-1858, and many new Associations were formed through the influence of the revival movement. The first noon prayer meeting in Philadelphia was opened under the auspices of members of the Young Men's Christian Association. This organization, moreover, gave an opportunity for the new spiritual power among young men to express itself. So intimately was the organization associated with the revival movement that the statement was made "the Young Men's Christian Association has come to take religion out of the church and ventilate it." Ill-advised as that statement was, nevertheless it reflects the close connection between the revival and the Young Men's Christian Association.

Dwight L. Moody who subsequently was instrumental in

leading tens of thousands of persons in this and other lands to Christ, found the Young Men's Christian Association an outlet for his early enthusiasm in the cause of Christ. During the Civil War he organized an Association among the Confederate prisoners at Camp Douglass, Chicago. Later he was made president of the Chicago Association and under his leadership Farwell Hall, the first building in the world ever to be erected for the use of the Young Men's Christian Association, was built at a cost of more than one hundred and fifty thousand dollars.

While a few Associations continued their activities all through the Civil War, that conflict proved disastrous to many Associations which were obliged to disband because practically every member connected with the same had taken up arms in defense of his country. Since the Civil War the Association has grown and prospered. Many new lines of activity have been developed—the Association for railroad men—the evening educational classes—physical recreation, buildings being equipped with gymnasiums, bowling alleys, swimming pools and the like under trained physical directors. The Young Men's Christian Association today is quite a different organization than it was in the early days when it functioned exclusively along devotional and evangelistic lines. Its work today is more largely preventive rather than remedial, offering as it does a wholesome environment to the young men of the larger cities. During the Great World War it carried on an important work in the various army training camps in this country and among the soldiers in the trenches overseas.

What the Young Men's Christian Association has accomplished for men, the Young Women's Christian Association has undertaken for young women. Aside from its work along

specifically religious lines it has sought to direct to suitable lodging places the young women who come from the smaller towns and rural districts to the cities for employment, most of whom are unaware of the dangers and temptations which lie before them. Reading rooms, recreations of various sorts, physical culture training, noon lunch rooms, as well as Bible study and various other classes are among some of the phases in which the Young Women's Christian Association has developed its work of service and usefulness.

The young people's movement, particularly the Young People's Society of Christian Endeavor, has been a direct product of revivals of religion. In the past the young people's prayer meeting was the subject of experiment as a means of sustaining a religious interest among the young and for the purpose of promoting their spiritual growth and development. Following the Great Awakening during the first half of the eighteenth century, associations of young people sprang up in various parts of New England, the object of which was to sustain prayer meetings and with the avowed purpose of affording "assistance in the service of God and in the great design of early religion and for the preventing and escaping the snares and temptations which young people fall into in evil company." A covenant was adopted in which the members solemnly promised not to allow themselves "in the practice of any known sin or in the omission of any known duty."

These associations proved to be but temporary expedients and soon passed out of existence. For many years, however, the young people's prayer meeting continued to be employed with more or less frequency in various parts of the country, although it was lacking in the unity and coherence essential to the accomplishment of the actual objects of Christian endeavor.

During the winter of 1880-1881, the Williston Congregational Church of Portland, Maine, of which Rev. Francis E. Clark was pastor, was blessed with a religious revival in which a number of young people had professed conversion. Eager to conserve the results of this revival and to direct these young converts, who for the most part were mere boys and girls, into paths of Christian usefulness, the young pastor invited them to his home on the evening of February 2, and proposed the formation of a young people's society. A constitution, which he had previously drawn up, was laid before them for consideration. It provided for weekly meetings at which the members were pledged to be present unless prevented by some reason which they could conscientiously give to their Lord and Master, and in which they were obligated to take some part aside from singing. Monthly consecration meetings were planned at which the members were expected to respond with an appropriate verse of scripture at the calling of the roll. A feature of the organization was a "lookout" committee which was charged with the responsibility of looking after delinquent members and securing new recruits for the society. Thirty-five names were affixed to the constitution of this society to which was given the name "The Young People's Society of Christian Endeavor."

The first public notice of this organization was an article "How One Church Cares for Its Young People," which Dr. Clark wrote for the *Congregationalist* in August 1881. This stimulated an interest on the part of church leaders elsewhere with the result that within six months some twenty Christian Endeavor Societies had been organized in various parts of the country. At first the growth of the organization was relatively slow, but as the news of its work was noised abroad it gained momentum, and by 1886 eight

hundred and fifty societies were reported with thirty thousand members, distributed through thirty-three states and provinces with seven societies in foreign lands. During the following years the organization grew by leaps and bounds. Today it numbers millions of members, among nearly all Protestant denominations, and societies are to be found in practically every land where the gospel is preached. To add to its effectiveness the work of the organization has been divided into Senior, Intermediate and Junior Departments. In its emphasis upon good citizenship, the Young People's Society of Christian Endeavor was active in securing the enactment of the Prohibition Amendment to the Federal Constitution.

Although the Christian Endeavor movement from its inception has been interdenominational in character, and found acceptance with the Methodists in other lands, American Methodists early manifested a preference for a type of organization which should be specifically denominational. There was a widespread feeling that the interests of the Methodist young people in this manner could best be subserved. As the result of a union of several Methodist young people's organizations, the Epworth League, so named in honor of John Wesley's birthplace, was formed at Cleveland, Ohio, in May 1889. Other denominational societies have been organized such as the Baptist Young People's Union among the Baptists, and the Luther and Walther Leagues among the Lutherans.

Distinctively revivalistic in its methods and inception has been the Salvation Army. The founder, Rev. William Booth, had been a minister of the Methodist New Connexion in England. He had been a successful evangelist, but finally he was retired by his conference from evangelistic work and stationed on a circuit. For two or three years he submitted

to the authority of the conference, but feeling that the evangelistic field was his especial sphere he withdrew from the Connexion and entered upon a career as an independent evangelist. In 1865 he was invited to London, where he commenced his labors in a tent which had been pitched in an abandoned Quaker Cemetery at Mile-end Waste, Whitechapel. He was strangely impressed that his mission was to preach to the denizens of the East End, saying to his wife one evening when he returned home: "Oh, Kate, as I passed by the doors of the flaming gin-palaces tonight I seemed to hear a voice sounding in my ears: 'Where can you go and find such heathen as there, and where is there so great a need for your labors?' And I felt as though I ought, at any cost, to stop and preach to those East End multitudes."

Soon he was preaching in the open-air to the East End multitudes. The autumn winds and rains demolished the tent, but the open-air services continued. An old dancing saloon was secured for in-door services. Then a low public house was purchased and converted into a mission hall, while a large theatre was rented for Sunday afternoons and evenings. Here the unchurched were attracted by the thousands, multitudes were converted, and as the fame of this work spread, invitations came pressing in from Bethnal Green, Limehouse, and elsewhere in London for the commencement of a similar work. Thus the East London Christian Mission was born and as the work extended the name East London was dropped and from 1870 to 1878 it was known simply as the Christian Mission.

In 1878 the name of the organization was changed to the Salvation Army. This change in names was quite accidental. Mr. George S. Railton, one of Booth's co-workers in preparing an article on the work of the Christian Mission

wrote: "The Christian Mission is a volunteer army of converted working people." "No," said Mr. Booth, "we are not volunteers, for we feel that we must do what we do, and we are always on duty." So he scratched out the word volunteer and substituted salvation. All were impressed by the appropriateness of the name. In a sense this was not unprepared for. In the fall of 1877 Elijah Cadman, of the Christian Mission, had announced his opening services as "War in Whitby" describing himself as "Captain Cadman" and the Mission as "the Hallelujah Army." This announcement immediately attracted a congregation of the roughest elements in the city, the very classes that the exangelist sought to reach. Moreover Mr. Booth, for a number of years, had borne the title of General Superintendent and by dropping "Superintendent" became the "General" of the new "Army."

With this change in name no change in the work or form of the organization was at first contemplated, but changes were inevitable. Evangelists were called officers and military titles were conferred. Members were designated as soldiers and uniforms were adopted for officers and soldiers, the "hallelujah" bonnet, now familiar the world over, being designed by Mrs. Booth. Meeting places at first were called "barracks" but in recent years the term citadel has come into use. Musical instruments, not commonly employed in religious services, came into use, tamborines, drums, wind instruments, and full brass bands. A flag was designed with the motto "Blood and Fire" signifying the cleansing blood of Christ and the sanctifying fire of the Holy Spirit. Local missions or organizations were termed "corps," and assemblies of officers were designated "councils of war." Military terms were applied to the opening of services in a city, such

as "attacking," "bombarding" or "laying siege" to a city. Officer's assignments were termed "orders" which were to be accepted with unquestioning obedience. The monthly *Salvation News* soon gave way to the weekly *War Cry*, the most widely circulated religious newspaper in the world, a newspaper which has never carried a paid advertisement, although many thousands of dollars could have been secured had its columns been open to such advertisements.

Probably the most striking innovation with this change of names was the extensive employment of women evangelists or officers. A year before General Booth severed his relations with the Methodist New Connexion, Mrs. Booth had begun preaching and during his labors as an independent evangelist her work had been quite as successful as his. This work she had continued in the Christian Mission, and this doubtless had much to do with the introduction of women officers having equal rank with men in the Salvation Army. In the North of England they were hailed as "Hallelujah Lassies" and these women officers have been among the most valuable assets in the work and development of the Salvation Army.

The history of the Salvation Army in this country dates back to 1879 when a family who had been connected with the organization in England, Mr. Amos Shirley, his wife and daughter, Miss Eliza, removed to Philadelphia and shortly thereafter began to hold services. Mr. Shirley was employed as a factory foreman and devoted his spare time to religious work, although the chief burden rested upon his wife and daughter. These efforts attracted no little attention, but early in the year 1880 Commissioner George Scott Railton, who had been trained for the Wesleyan ministry, with seven "Hallelujah Lassies" came to this country and

opened an "attack" on New York. Within a year eight cities had been occupied, when the need for Commissioner Railton at international headquarters of the Army required his recall. The Army in this country has suffered two defections, the first in 1884, when Major Thomas E. Moore, who had succeeded Commissioner Railton in the command of the organization, withdrew, taking three-fourths of the Army in America with him, and again in 1896 when Commander and Mrs. Ballington Booth withdrew to organize the Volunteers of America. In spite of these defections the Army has grown until today it carries on an extensive work in all of the principal cities of the United States and many smaller places as well.

During its earlier years the efforts of the Salvation Army were confined exclusively to evangelistic services in which the hand of hope was held out to the vilest and most abandoned men and women. In addition to the open-air services, indoor meetings were conducted every night in the week and four times on Sunday. Aside from the evangelistic phase of this work these many services served a two-fold purpose, viz: they kept the new convert away from his old haunts of sin, and they put him to work for the conversion of others. But since the publication of General Booth's *In Darkest England and the Way Out*, in 1890, the work of the Salvation Army has developed along social lines. It conducts hotels at moderate prices for working men and women, and boarding houses for young women. It has established industrial homes for men where the unemployed are given an opportunity to work for their bed and board until employment can be secured. It conducts homes for orphan children. Fresh air camps are maintained for overworked mothers and under-privileged children. Rescue homes have

been established where fallen women are received and efforts are made for their moral and social rehabilitation. Maternity and general hospitals are also conducted. Social settlements have been established. Efforts have been made to reach prisoners in our penal institutions and to aid their innocent dependents. In fact, there is almost no phase of social amelioration which the Salvation Army has not undertaken in its efforts to lift up the fallen, to salvage human wreckage, and restore men and women to their rightful places in society.

During the World War officers of the Salvation Army, both men and women, were with the American troops in every sector on the western front. Representatives of this organization lived and worked in dugouts, wine cellars, and partly demolished buildings, conducting rest and reading rooms, driving ambulances and seeking in every possible way to minister to the physical and spiritual needs of men who were far from home, fighting in the service of their country. Welfare work was also conducted in the various training camps in this country before the soldiers were transported overseas.

The Salvation Army labors incessantly year in and year out to reach the unchurched masses. With its slogan "a man may be down but he is never out" it is at work in more than four score countries and colonies making use therein of some eighty different languages. No other organization has done so much, in proportion to its numbers, to reclaim and rehabilitate sinning men and women as this militant but consecrated body of men and women. Multitudes of its converts have found a home in the various churches, while not a few who have served as its officers have graduated from the work of the Salvation Army to the pulpit.

Chapter XIII

MORAL REFORM

SLAVERY AND INTEMPERANCE have not been the only evils which the quickened moral influences engendered by revivals of religion have attempted to combat. It is true that these have been among the most persistent, the most stubborn, and the most uncompromising. But other public wrongs, less conspicuous perhaps, have been the objects of attack on the part of those moral and religious forces which have been stimulated by the great religious revivals which from time to time have swept over the country.

In an early day the practice of dueling was common. Usually affairs which involved the personal honor of the contestants were settled in this manner. Public officials, members of congress, governors of states as well as private individuals often resorted to this method of adjudicating their disputes. No thought of criminality was connected with the practice. But the duel between Aaron Burr, who had been a vice-president of the United States, and Alexander Hamilton, one of the framers of the Federal Constitution and secretary of the treasury during Washington's administration, coming at a time when the conscience of the American people had been quickened by the Awakening of 1800, led to a revulsion of public sentiment against this evil.

The pulpit burst forth in flaming indignation against dueling. Dr. Eliphalet Nott, in a sermon preached at Albany,

New York, in July 1804, uttered these words "I cannot forgive that minister at the altar who has hitherto forborne to remonstrate on this subject. I cannot forgive that judge on the bench or that governor in the chair of state who lightly passed over such offences. I cannot forgive the public in whose opinion the duelist finds a sanctuary."

Lyman Beecher, who had not yet come into prominence, from his pulpit in a quiet rural parish on Long Island, said: "Dueling is a great national sin. With the exception of a small section of the Union, the whole land is defiled with blood. From the lakes of the North to the plains of Georgia is heard the voice of lamentation and woe—the cries of the widow and fatherless. This work of destruction is performed often by men in office, the appointed guardians of life and liberty. On the floor of Congress challenges have been threatened, if not given, and thus powder and ball have been introduced as the auxiliaries of deliberation and argument. We are murderers—a nation of murderers—while we tolerate and reward the perpetrators of the crime."

Sermons such as these, appearing in the columns of the public press, reprinted and widely circulated in pamphlet form, exerted a powerful influence upon the public mind. The conscience of the nation was aroused, anti-dueling societies were organized, the criminality of settling disputes in this manner was recognized and legislation was enacted against it. In 1828 dueling was prohibited by Congress in the district of Columbia, the debate upon the subject being closed by Henry Clay of Kentucky who said "When public opinion is renovated and chastened by religion, reason, and humanity, the practice of dueling will be at once discontinued." It is true that this evil did not immediately die out, especially in the South, but a death blow was adminis-

tered from which it never recovered and since the Civil War the practice has almost wholly ceased.

In England dueling was countenanced perhaps longer than in the United States. As late as 1839, so distinguished a soldier as the Duke of Wellington, the hero of Waterloo, thought that it was necessary to fight a duel. In 1846, by order of Queen Victoria, the practice was discontinued in the British Army, since which time it has practically died out in the British Empire.

Fighting and other forms of ruffianism have become far less common than they were in the past. In an early day disputes and difficulties, particularly in the newer and less densely populated sections of the country, ordinarily were settled by a resort to physical force. In his *Winning of the West* President Theodore Roosevelt said: "Brutally savage fights were frequent; the combatants, who were surrounded by rings of interested spectators, striking, kicking, biting and gouging. The fall of one of them did not stop the fight, for the man who was down was maltreated without mercy until he called enough."

The revivals at the commencement of the nineteenth century and particularly the extension of religion into the pioneer regions by means of the early camp meetings had such a civilizing influence that these personal encounters became less and less frequent, although the prize-fight still survives as a relic of the barbarism of an earlier period.

Early in the nineteenth century and for nearly a hundred years before, lotteries were a favorite method of raising money for benevolent, educational and charitable purposes. Many of the most reputable citizens were connected with such enterprises, either as managers or liberal subscribers. The evil of the lottery was not then clearly recognized. Said

A. B. Spofford: "It was looked upon as a kind of voluntary tax for paving streets, erecting wharves, buildings, etc., with a contingent profitable return for such subscribers as held the lucky numbers." In 1776 the Continental Congress authorized a lottery to raise funds for the troops then in the field. Endowment funds for Union College at Schenectady, New York, were secured by means of a lottery. Buildings were erected at Yale and Harvard Colleges with money raised in this manner. In fact lotteries frequently were resorted to for securing funds with which to build churches, and for other religious purposes. No thought that it was gambling seemed to be associated with the practice. It was found to be an easy way of raising money and neither churches nor individuals manifested any scruples against it. McMaster says: "When a clumsy bridge was to be thrown across a little stream, a public building enlarged, a school-house built, a street paved, a road repaired, a manufacturing company to be aided, a church assisted, or a college treasury replenished, a lottery bill was passed by the Legislature, a wheel procured, a notice put in the papers, and often in a few weeks the needed money was raised."

Through the quickened religious consciousness resulting from the Awakening of 1800 and the powerful revivals of religion which continued long afterwards, attention was gradually called to the fact that lotteries encouraged the gambling and speculative spirit, that men neglected business and trade to watch the drawing of the innumerable wheels. The poor, who could least afford to do so, often were the most eager to patronize such enterprises in the hope that their fortunes might be mended, while the whole tendency of the institution was demoralizing. Little by little the iniquities of lotteries came to be recognized, public sentiment

was awakened, laws were enacted against them, and as a notorious public evil they practically ceased to exist.

The most flagrant of the later lotteries was the notorious Louisiana Lottery, which for twenty-five years carried on a gigantic gambling enterprise in the city of New Orleans. The company was chartered by the state in 1868 and paid forty thousand dollars annually for the privilege. In 1890 attempts were made to secure a renewal of the charter, an offer of one and a quarter million dollars finally being made for the privilege, but the rechartering act was vetoed by the governor. An effort was then made to incorporate the company in the newly admitted state of North Dakota, immense sums of money being used to corrupt the state legislature for the accomplishment of this purpose, but through the Christian and Home Missionary influences in the state the plan was foiled and the lottery was driven from the country.

In 1890 Congress passed an act forbidding transmission through the mails of lottery advertisements and registered letters addressed to lotteries or their agents. So stringent was the law that newspapers cannot be forwarded which contain advertisements of lotteries or anything which in any respect partakes of the nature of a lottery.

Many other forms of gambling are now prohibited by law. Pool-selling, book-making, and bucket shops are still tolerated in certain sections of the country, but the maintenance of public gambling houses in most states is declared a nuisance and effective laws have been enacted against them.

The evolution of prison reform and the humane treatment of prisoners in this and other lands are among the products of the Evangelical Revival in England under the Wesleys during the eighteenth century. It is difficult if not

impossible for the present age to conceive of the abuses which prevailed in prison life one hundred and fifty or more years ago. Penalties were inflicted only as a deterrent against crime and the idea of punishment with a view to the reformation of the criminal was almost undreamed of. Prison inmates were treated with brutal violence and punishments were cruel in the extreme. The pillory, the stocks, and the flogging post were in well-nigh universal use. For some offences the ears were cropped and for others the branding iron was applied. The offences for which capital punishment could be inflicted were numerous. Imprisonment for debt was of common occurrence and the debtor who was insolvent from whatever cause, from sickness or want of employment, could be kept in confinement until the uttermost farthing had been paid. A large percentage of prison inmates, at one time, were those who had been incarcerated at the behest of their creditors for the non-payment of debts. Goodyear, the inventor of the process for vulcanizing India rubber, spent ten years in prison on this account, and many other men of high character and excellent abilities suffered imprisonment because of their inability to pay what they owed.

The conditions in most penal institutions down to the commencement of the nineteenth century and even later beggar description. Practically no attempt at prison sanitation was made. The places in which prisoners were confined were illy ventilated and often reeked with filth and vermin. No medical attendance was provided for the sick and from time to time prison fevers swept off the unhappy inmates by the score. The prisoners of both sexes and all ages were huddled together indiscriminately. The young offender, the insolvent debtor, and the prisoner awaiting trial, against

whom no crime had been proven, were subjected to the inevitable contamination of hardened criminals. The prisoners for the most part were unemployed and the relations existing between them sometimes were shocking beyond belief. Vicious men and women perpetrated unblushing acts of wickedness before the very eyes of their fellow prisoners. Religious teaching was altogether wanting and the moral condition of prison inmates was most appalling.

In Connecticut the prisoners were incarcerated in an abandoned copper mine near Simsbury. A ladder down a shaft was the only entrance to this underground cavern, where from thirty to a hundred prisoners were confined in little pens of wood, having their feet fastened to iron bars and their necks chained to the beams above. Scarcely a ray of light penetrated the darkness. Vermin abounded, the pens reeked with filth, and water oozed from the sides of the cavern. The clothing of the prisoners rotted away in the dampness and filth, and their limbs became stiffened with rheumatism. This prison, doubtless, was one of the worst of its class, but similar abuses prevailed in many others.

Gradually a better state of affairs came to prevail. Prison reform originated with John Howard of England, who, in 1773, was appointed high sheriff of Bedfordshire and soon after, when the Evangelical Revival was at its height and the public conscience had been quickened, began his efforts to ameliorate the condition of prisoners. In 1776 the Philadelphia Society for Alleviating the Miseries of Public Prisons was formed. In 1790 Pennsylvania adopted the "solitary system," placing atrocious and hardened criminals in cells by themselves and keeping them from all intercourse with one another as well as from the outside world. New York state, in 1816, adopted a system of confining prisoners in

solitary cells at night, but employing them in large workshops by day. In 1824 the American Prison Discipline Society was organized for the purpose of investigating the best treatment for prisoners with a view to health, comfort, and morals. State societies of various kinds were organized from time to time and, in 1870, at the National Prison Congress held in Cincinnati, the National Prison Association was formed with Rutherford B. Hayes as president. Public sentiment has thus been quickened in various ways so that prison methods have been revolutionized, while the indeterminate sentence has come into favor as a measure for reforming the novice in crime.

One of the most perplexing problems of modern times is the problem of divorce, a problem toward the solution of which the great revivals seemingly have been able to make little or no contribution. For more than a century there has been a steady increase in the ratio between the number of divorces and population. If the parties to the divorce alone were to be considered we might look upon this problem with a greater degree of complacency. But when we realize that the innocent must suffer with the guilty and that there are some hundreds of thousands of children in this country who have been deprived by these ruptured homes of the inherent rights of childhood (to be well-born and well-bred), we may well look with concern upon this question.

Although divorces have been increasing at an alarming ratio, on the other hand the great revivals with which the church has been blessed from the Great Awakening of the eighteenth century to the close of the nineteenth century, there has been a noteworthy decrease in impurity and marital infidelity. During the colonial period the most frequent causes for church discipline in New England were intem-

perance and unchastity. During the early years of the republic, in many of the newly settled sections of the country, where magistrates and ministers were few, men and women assumed and dissolved the family relationship without regard to law or civil authority. Stringent divorce laws in the older states occasioned numerous "runaways" from unhappy marriages, and the newspapers were filled with the advertisements of such. A gentleman writing, in 1815, said:

"I once cut out of all the newspapers we received the advertisements of all the runaway wives, and pasted them on a slip of paper, close under each other. At the end of a month the slip reached from the ceiling to the floor of the room, more than ten feet high, and contained more than one hundred and twenty-three advertisements. We did not receive, at most, more than one-twentieth part of the newspapers of the United States."

Every true revival is an ethical revival. It seeks to change the habits and conduct of men and women, to renovate their lives and characters. The work of revivals is redemptive and they find expression in efforts to reclaim and rehabilitate the vilest and most sinful. The work of David Nasmith in founding City Missions has been sketched in a previous chapter. One of the earliest "rescue missions" in this country was the Water Street Mission of New York City, which was started by Jerry McAuley, who, it will be recalled, was won to Christ in Sing Sing prison through the testimony of an ex-prize-fighter "Awful" Gardiner who had been converted in the Fulton Street Prayer Meeting during the Great Revival of 1857-1858. Unfortunately Jerry McAuley, after his release from prison, fell back into his old ways but he was reclaimed, after a time, through the

efforts of a city missionary, Mr. Little. Then followed a long, hard struggle with old habits, but by the grace of God he emerged victorious and later founded the Water Street Mission. After his death the mission was superintended by Mr. S. H. Hadley, who, too, was a brand plucked from the burning and reserved for a better and a nobler purpose.

In 1879 Jerry McAuley further expanded his work by founding in the heart of Chatham Square, the notorious "Five Points" district, the famous Bowery Mission, which all through the years has ministered to the hopeless and homeless, the jobless and the wanderers, the moral derelicts whom society has passed by. At this mission there gathers nightly a motley throng of men, the drunkard and the outcast, the crook and the thief, the tramp and the pauper, the gambler and the blasphemer, to listen to the singing of the gospel and earnest addresses which are given to move them to heartfelt repentance and by the grace of God to inspire them to higher conceptions of life and duty. During the years of its history the Bowery Mission, which is sustained by voluntary contributions, has succeeded in rescuing some thousands of men from their wretchedness and their sin, men who otherwise might have been driven to a suicide's grave in the potter's field of the world's greatest metropolis. There are other rescue missions in New York and practically all of our great cities where work of a similar nature is being done, besides the special missions which have been instituted to reach fallen women and win them from the ways of shame to lives of virtue.

The work of these rescue missions to some extent, at least, has been superseded by the Salvation Army, which with its staff of trained workers and its extensive organization is equipped to reach and salvage those pariahs of

society, the criminal and the outcast, the harlot and the drunkard. It is not enough to change the environment of these human derelicts, important though that may be, but they need a change of heart, a bolstering of the will by the mighty power of God which will enable them to battle successfully against old habits and old tendencies which brought about their moral destruction.

Religion is the one hope for lost and fallen humanity, and that the Salvation Army has always recognized. In his reminiscences the late George Lansbury, Socialist member of Parliament, speaking of Mrs. Catherine Booth, says: "She threw all her energy into work on behalf of young girls and illegitimate babies. Her whole soul and spirit was poured out in unceasing effort to make men realize their responsibility. In politics, she demanded legislation to raise the age of consent and provision for the maintenance of these unfortunate victims of our lack of individual and social responsibility. I, and my fellow Socialists, often criticised her and her social work. Looking back after these years I can see that we were wrong and she was right. We said that the system was wrong, and that all the time it was manufacturing misery and wrecking human lives faster than she could ever hope to save them. This was absolutely true, but we were doctrinaires all the same; and we were quite wrong in the conclusions we drew. The world went on despite our arguments and men did not control their passions, either their sexual passions or their passionate greed for money. The victims of the system were broken and injured all around us, and the 'ambulance work' of Mrs. Booth was absolutely necessary, and we had no business to sniff at it."

Chapter XIV

SOCIAL, ECONOMIC AND POLITICAL REFORM

REVIVALS OF RELIGION have had their repercussions upon the social, economic, and political life of mankind. It is not always easy to tell where the moral and religious aspects of life leave off and the social, economic, and political interests begin. Life, neither social nor individual, can be divided into water-tight compartments and labelled moral and religious, or social, economic, and political. All of life, that of the individual and that of society, is a unity and its entire interests, however various, are so interrelated that every question affecting religion and morality has its bearing upon society, upon government, and upon political economy.

The temperance reform, which was a product of revivals of religion, in its inception had to do with the moral conduct of individuals, but it did not stop there. It was a social question and was vitally related to the habits of the people. Furthermore it was an economic question and affected the business of the community. The butcher, the baker, the candle-stick maker, and every other tradesman profited from the money which was once expended for strong drink, for that money, when it was released from the use to which it had once been put, flowed into other channels, since the families of former liquor drinkers became better fed, better clothed, and better housed as a result of this change in habits. But the temperance question had its political aspects as

well, whether the sale of intoxicants was to be regulated or prohibited altogether. If the liquor traffic continued it was by the will of the people through their duly accredited representatives who had to decide the hours when liquor establishments should open and close, the manner of sale whether by the glass or in the original package, to whom liquor might be sold, the location of saloons, how close they might be permitted to schools, churches, and residential sections. Hence the question overlapped the bounds of individual morality and became one which concerned the entire people.

The antislavery impulse originated in the great revivals which visited the country about 1830 as a moral question but in the process of time the slavery issue entered the realm of politics. In its final phases the dominating influence in the slavery question was political, which concerned itself largely with the relation of the people in the free states towards fugitive slaves, the property of the residents of the slave states; and further whether the people in the new states to be admitted into the Union should be permitted to own slaves; and finally whether slave owners were to be allowed to take their slaves with them on their visits into the free states. It was these phases of the question which finally precipitated the great Civil War. President Lincoln was not a radical antislavery man, and the political party which he represented was pledged only to prevent a further extension of slavery. Criticised by Horace Greeley in the columns of the *New York Tribune*, for failing to free the slaves, Lincoln replied in an open letter in which he said: "My paramount object in this struggle is to save the Union, and it is not either to save or destroy slavery. If I could save the Union without freeing any slave I would do it; if I could save it by freeing all the slaves, I would do that;

and if I could save it by freeing some and leaving others alone, I would also do that." The Emancipation Proclamation was issued at last as a war measure and in that mighty conflict in which brother was arrayed against brother, and father fought against son, the institution of slavery forever passed out of existence in this country.

Before emancipation the slavery question had its social and economic aspects. The efficiency of slave labor required that the slaves should be adequately housed and sufficiently well fed and clothed to make their service profitable. But after emancipation the problem emerged of several million negroes, ill-fitted mentally, socially, and economically for a life of freedom. To fit and prepare so vast a number of persons, habituated as they were to a life of servitude, for self-support was a problem to tax the patience and endurance of the wisest.

The moral and the religious cannot be dissociated from the social, the political, and the economic. Men have bodies as well as souls. The mind reacts upon the body and the body makes the strongest and most imperious demands upon the soul. Revivals of religion accordingly have made their impact upon the housing and living conditions of the people who have come under the scope of their influence. George Lansbury, in his reminiscences, describes conditions in East London during his boyhood sixty or seventy years ago. The water supply suffered from far worse troubles than a mild shortage. Unless water tanks were frequently cleaned they bred cholera, typhoid and other germs. The cisterns of the poor were scarcely ever cleaned and epidemics were frequent. Public baths and wash-houses were non-existent. With wages at the level they then were a good wash at a private bath was an extravagant luxury. Wages for all un-

skilled workers were very low. Few unskilled workers could be sure of a permanent job. Dockers could be paid four pence for an hour's work and then turned off. Drunkenness was a curse and cruel fights started under the influence of drink. Women tore and scratched each other and stripped themselves almost naked for the fight. Men did the same. But into that dark and forbidding picture, one day came a tall clerical figure, a man with a veritable passion for the souls of men, William Booth, and there amidst such sordid and untoward conditions the mighty work of the Salvation Army began. Conditions in East London have been revolutionized. It still has its dark spots, but the ameliorating influences of religion have been at work, and as a result Whitechapel Road and Bethnal Green are no longer what they were in bygone days.

The nation-wide revivals under Charles G. Finney in 1830-1831 had a direct bearing on the Woman's Suffrage movement which has led to such wide-reaching results through the political enfranchisement of womanhood. In recent years women have served as members of the British Parliament, and in the United States as members of both houses of Congress, of the president's cabinet, as mayors of cities, members of state legislatures, on the judicial bench and in various other official capacities.

A century and more ago women enjoyed no political rights whatsoever. One of the charges brought by his antagonists against Charles G. Finney was that he encouraged the practice of women speaking and praying in promiscuous assemblies. One cannot read the controversial literature upon the subject without reaching the conclusion that in the minds of many of the influential religious leaders at that time, this was looked upon as a dangerous and unwarranted

innovation, opposed to the inherent modesty of woman's nature and contrary to the explicit teachings of the sacred scriptures. As a matter of fact while Finney encouraged meetings for women in which they might speak and pray, he withheld his sanction from women speaking and praying in mixed audiences.

Finney's convert and associate in revival work, Theodore D. Weld, had no compunctions on the subject, but at Utica and elsewhere he encouraged women to speak and pray in religious meetings where both sexes were present and thus implanted the germ which developed into what became familiarly known as women's rights. He did not attempt to philosophize upon the subject, for it was his judgment that where the practice first started it held its own, whereas when it was discussed first, the practice usually was prevented and shut out altogether. It is significant that Western New York, where the Finney revivals began, was the home of Elizabeth Cady Stanton, Susan B. Anthony, and the women's rights movement. Elizabeth Cady became the bride of Henry B. Stanton, one of the Lane "rebels," a convert of Finney, who subsequently was associated with Weld in the antislavery movement and served as the financial secretary of the American Antislavery Society.

When Weld entered the arena as the champion of the antislavery reform he carried into his new field of endeavor the principles which he had employed in his revival work. As early as 1836 he offered to Lydia Maria Child an appointment as one of the "Seventy" who were sent out by the American Antislavery Society as missionaries or evangelists of the abolition cause. But the first to speak in public in behalf of the slave were the two Grimke sisters, natives of South Carolina, the daughters of a slave-holding judge in

Charleston, Sarah and Angelina Grimke, the latter of whom was appointed an agent of the American Antislavery Society, July 13, 1836. Having left their South Carolina home the Grimke sisters took up their abode in Philadelphia, where they united with the Society of Friends. Here Sarah exercised her "gift of speech" for several years until forbidden by the ruler of the Yearly Meeting. In the antislavery movement the two sisters found an outlet for the employment of their talents. At first they spoke only in women's meetings, but eventually, not without opposition, they ventured to address assemblies where both sexes were present. Angelina, the younger of the sisters, to whom Weld subsequently proposed marriage, had some infelicities in speech and certain mannerisms which interfered with her effectiveness, but Weld took her in charge and after weeks of painstaking effort, under his tutelage she developed into a finished platform speaker.

The Grimke sisters were pioneers in the cause of women's rights. Others followed in their train. Not only the antislavery cause but the temperance reform opened new doors to women's public activities. The work of the Woman's Christian Temperance Union afforded a wide sphere for such activities. The employment of women evangelists in the Salvation Army together with the effective service rendered by women in the antislavery and temperance reforms with various other factors have combined to break down old prejudices until woman's place in almost every field of endeavor today is practically undisputed, while in the realm of politics and statesmanship she enjoys equal rights with members of the masculine sex.

Revivals of religion have helped to decide the fate of nations. It is quite generally conceded that the Evangelical

Revival of the eighteenth century saved England from the wild fury of the French Revolution. That the conscience of England had been quickened no one can deny. The converts of that revival, the followers of Wesley and Whitefield, besides large numbers who found a home in the Anglican and Nonconformists churches gave their support to the anti-slavery and prison reforms. John Wesley and his co-adjutors had not lived and labored in vain. The Factory Acts and the Chartist movements were led by men whose hearts had been touched by that mighty spiritual upheaval. Of the leaders in the Factory Acts movement Richard Oastler, Michael Sadler, Lord Shaftesbury, Joseph R. Stephens, John Fielden and others directly or indirectly had felt the impact of the Wesleyan revival. Of the Chartist movement the six "Dorchester martyrs" were Methodists, two of them local preachers. Several others influential in the movement were Methodist laymen or local preachers. When we take these things into consideration is there not justification for the ridicule which Macauley heaped upon the writers of books "called histories of England" who failed to perceive that the rise of Methodism was among the events which have determined that history?

In America the restraining influences of religion had been so strengthened and deepened by the Great Awakening that when at last the colonies resisted the aggressions of the mother country the American Revolution never fell into the excesses which characterized the French Revolution. The itinerations of George Whitefield, as he ranged from Maine to Georgia in his evangelistic endeavors laboring as he did among all denominations of Christians, were a unifying influence which helped to weld the colonies into a strong and united force capable of offering effective resistance

against the tyranny of parliament and king, for in that conflict religious influences were at work no less truly than the political in shaping the destinies and policies of the American nation.

The Awakening of 1800 had its effect upon the national life of the American people not only in combatting the destructive forces of French infidelity which were sweeping in like a flood, but in strengthening the church to cope with the flagrant and outstanding evils of the day—dueling, intemperance, and slavery—and also to follow with the institutions of the gospel the pioneer settlers who in oxcarts and covered wagons had set out across the mountains not only to establish new homes but to create a new empire in the interior of the country, as well as to meet the tides of immigration flowing into the country, made up as they were of great numbers of persons of various nationalities who had been loosed from their old moorings and lured to the new world by the prospect of cheap land and the hope of a more abundant life for themselves and their families.

The Great Revival of 1857–1858, confined as it was largely to the Northern States, served as a providential preparation for the Civil War with its threat against the perpetuity of the Union. The conflict proved to be the most colossal and the most sanguinary in the history of the nation. One out of every eight persons in the loyal population served as a soldier in the Union Army. Not a few of the churches in the Northern States were drained to the last man capable of bearing arms who was absent from the home circle in the service of his country. One out of every nine combatants on the side of the Union gave “the last full measure of devotion” in defence of his country’s honor and for his country’s flag. It was not so much “the arrow that flieth by

day” as it was “the pestilence that walketh in darkness,” which was responsible for this terrible loss in life. During those dark and dreadful hours of trial and conflict it was religion alone, strengthened and deepened by the mighty revival which had taken place a few years before, that sustained and consoled the nation.

As the Great Revival of 1857-1858 had served as a providential preparation for the North, so the Great Revival in the Southern Army, resulting in the conversion of more than one hundred fifty thousand Confederate soldiers, served a like purpose for the South. The North had given her sons and had won. The South had given her all and had lost. Her cities had been overrun, her plantations had been laid waste, her cotton mills had been burned, and millions of dollars in the property of her slaves had been wiped out by the Emancipation Proclamation. The ruin of that section seemed complete, but the religious influences engendered by the revival, by inspiring men with faith, and hope, and courage, prepared the way for the building of a new South.

It would be difficult to enumerate all of the influences, direct and indirect, which, through the revivals of religion that have visited the country, have been at work, since the first settlement of the colonies until now, in the making and shaping of the American nation.

Chapter XV

CONCLUSION

WE ARE NOW in a position to summarize the results of our studies. Revivals of religion primarily are a means for the conversion of sinners, for bringing men into fellowship and communion with God through repentance and faith in the regenerating and transforming power of Jesus Christ. Although the bringing of men in considerable numbers into the kingdom of God is the chiefest immediate result of religious revivals they do not end there. This indeed is but the beginning, for, as we have seen, this renewed spiritual life in the hearts and minds of men finds expression in a great variety of ways. Its repercussions have been felt in almost every department of human life and activity.

The Great Awakening in America under Jonathan Edwards and George Whitefield led to a renewal of interest in the work of missions among the aborigines which had languished since the days of John Eliot and the Mayhews. It gave a stimulus to higher education in the founding of Princeton, Dartmouth, the College of Rhode Island, later Brown University, the University of Pennsylvania, and Hampden-Sydney College in Virginia. Furthermore the revivals of religion which visited the churches of all denominations from Maine to Georgia, resulting in the accession of tens of thousands of members and the formation of hundreds of new churches, proved to be a unifying force in the life of the American people, cementing them together in

spirit and enabling them to present a united front in resisting the aggressions of the mother country. By no means least among the results of the Great Awakening was the restraining influence exercised by the renewed spiritual life which visited the colonies at this time in preserving the American people in their Revolution from falling into the frightful excesses which later characterized the Revolution in France.

In England the Wesleyan or Evangelical Revival, which was contemporaneous with the Great Awakening in America but was much longer in its continuance, was productive of much more extensive results, religiously, politically and otherwise. The moral and spiritual impulses which were created by this mighty spiritual quickening found expression in the Sunday School movement, which, inaugurated by Robert Raikes of Gloucester, has exercised a world-wide influence; in the support given to the prison reforms of John Howard and the antislavery activities of William Wilberforce; in the great missionary purpose awakened in the mind and heart of William Carey resulting in the organization of the Baptist Missionary Society, the London Missionary Society and similar organizations in various parts of the world; in the publication and distribution of religious literature, first through the efforts of John Wesley to put suitable religious reading matter in the hands of the people, and later in the establishment of the London Tract Society; and finally by directing the minds and energies of the English working classes into other channels prevented such a political and social upheaval as took place across the channel in the French Revolution.

Of the great religious revivals with which America has been visited, the most remarkable in many respects in its inception and results was the Awakening of 1800. For the

most part it began quietly and unobtrusively in several widely separated sections of the country and swept on until the intervening portions and even the remote frontiers had been influenced by its quickening power. It gave an impetus to missions both at home and abroad. The home missionary and the circuit rider set out across the mountains to the most remote settlements to carry the gospel to the religiously destitute and the spiritually neglected. To raise up men and educate them for this purpose the first theological seminaries in the country were established and educational societies were founded to provide the necessary funds for this training. To supplement the work of preaching with the printed page, tract and Bible societies were organized whose presses ever since have been kept busy in turning out by the millions books, pamphlets, tracts and copies of the Holy Bible which has been translated in whole or in part into a great multitude of languages and dialects that all men everywhere might have access to this book of books and the way of life and salvation which it unfolds. To this Awakening may be traced the beginnings of the American Sunday School and its beneficent work in the religious education of the young throughout all the years which have followed. In the domain of world evangelization is it not significant that the young men who were instrumental in the formation of the first organization in this country to send the gospel to the non-Christian nations together with the first missionaries to be sent out, almost without exception were the converts of this revival? In the realm of moral reform the converts of this Awakening furnished a fruitful soil for the implanting of the seeds from which were to come forth the temperance, antidueling and antislavery reforms.

The sweeping revivals which followed the great revival

conducted by Charles G. Finney in Rochester, New York, gave a powerful impetus to the cause of temperance, every convert being pledged to total abstinence. The woman suffrage movement originated in the section of country visited by the Finney revivals and without doubt received its initial impulse from the practice of women speaking and praying in promiscuous assemblies which originated and was given encouragement in those revivals. The Oberlin Collegiate Institute identified with Charles G. Finney as its foremost professor and later its president was the first institution in this country and for that matter in the world to open its doors on equal terms to men and women, the first institution ever to confer the degree of bachelor of arts on women upon completion of the full classical course. A new impetus was given to home and foreign missions, which owing to Finney's theological views led to the formation of the American Missionary Association which since the Civil War has done such extensive work among the negroes particularly in the field of education. The revivals of Charles G. Finney through his convert Theodore Dwight Weld and the young men, mostly the converts of Finney's revivals, in the theological department at Oberlin gave a powerful impulse to the abolition movement and helped to prepare the way in the Northern States for the support of those political issues which culminated in the Civil War and the issuance of the Emancipation Proclamation by President Lincoln.

Even in slave territory, in Washington, D.C., and Baltimore, Maryland, Elder Jacob Knapp, the Baptist revivalist fulminated against the iniquity of human servitude. A sermon which he preached in Baltimore led to the Washingtonian temperance movement which was the greatest pledge signing crusade in the history of the country. The frequent

lapses which followed on the part of those who had taken the abstinence pledge resulted in the prohibition movement, the purpose of which was the removal of temptation from those who had been addicted to the use of strong drink.

The Great Revival of 1857-1858, originating as we have seen with a layman, stimulated lay activity which found expression in the work of the Sunday School and the Young Men's Christian Association, led to a greater measure of publicity through the columns of the public press for all forms of religious activity, and served as a spiritual preparation to the Northern States for the exciting, troublesome and often heart-rending days of the Civil War. A like service was rendered to the South by the Great Revival in the Southern Army which, resulting in the conversion of thousands of soldiers in the Confederate ranks, enabled the people in that section to bear up under the reverses and the final defeat which overwhelmed them.

The lay movement in revivals under the leadership of Mr. Dwight L. Moody gave an added impetus to lay activity which led to a renewed interest in Sunday School work and later was instrumental in the formation of the Young People's Society of Christian Endeavor and kindred organizations. A new impulse was given to missions out of which developed the Student Volunteer movement and the medical missionary work of Dr. Grenfell in Labrador. Coincident with the lay movement in revivals and for which the way to some extent was thus prepared was the work of the Woman's Christian Temperance Union and later that of the Anti-Saloon League.

To care for its converts and to provide them with a more favorable environment and better living conditions as well as to uplift the fallen, the victims of vice, intemperance and

sin, the work of the Salvation Army has developed extensively along social lines, but underneath it all is the evangelistic impulse out of which all of these ameliorating social activities have grown.

The movement which sought to make America dry and which culminated in the Eighteenth Amendment to the Federal Constitution was the outgrowth of the revivals with which the country had been visited—to some extent the revivals under Mr. Moody and some of his contemporaries which in a measure were a preparation for later developments—but more particularly the “tabernacle” revival campaigns with their “sawdust trail” of which “Billy” Sunday was the chief exponent.

While the primary purpose of revivals of religion is individualistic in the efforts which are put forth to persuade men as individuals to surrender themselves to the cause and service of Jesus Christ; nevertheless by and in the large their results have been pre-eminently social. There probably has been no other influence which has had a greater effect directly and indirectly upon the life and habits of the American people and indeed of the English-speaking world than these mighty spiritual upheavals which have occurred from time to time.

The overwhelming majority of persons now connected with the protestant churches of evangelical faith in our country either were converted directly in revival services, or in an atmosphere created by such services have been persuaded to confess their faith in Jesus Christ. This alone should be a sufficient apology and justification for revivals of religion. But when we take into consideration the indirect results which have been realized or what may be termed the by-products of revivals, a summary of which we have just

attempted, we find a mass of evidence which is not only convincing but overwhelming in favor of such spiritual quickenings not only so far as they concern individual churches but in the wider influence which they have exerted upon the country at large and upon the progress of the kingdom of God in the world.

Every great forward movement in the history of the Christian church, every important advance in the propagation of the kingdom of God throughout the world has been preceded by some mighty spiritual upheaval, by a quickening of new life in the hearts of men; in short by a revival of religion. Since religious revivals have played so important and so vital a part in the religious progress which has been achieved in days that are past and gone, is it not reasonable to suppose that our hopes for the progress of religion in the days that are yet to come will depend to no inconsiderable extent upon like spiritual quickenings in the future?

There has been no particular uniformity of method in the great revivals of history. The preaching of the gospel has indeed been the principal means made use of in promoting these mass movements in religion and yet in the Great Revival of 1857-1858 preaching seems to have occupied a very secondary place, for the saving power of the gospel at that time received its chief emphasis through the personal testimony of the men and women whose hearts God had touched. In some revivals professional evangelists, men who seemed especially endowed by God to move the hearts and quicken the feelings of their hearers, have taken the lead but in others the work has been carried on chiefly by the regular pastors and that too not so much in special or protracted meetings as in the stated services of the church.

There has been one respect, however, in which all religious revivals have been similar. The day of Pentecost which ushered in the first great revival of the Christian church was preceded by a protracted season of supplication and prayer, which continued for ten consecutive days, for the outpouring of God's Holy Spirit. The history of the church in the ages which have followed discloses the fact that every great revival has been preceded by its Pentecost, by a like spirit of supplication and prayer that God's Spirit might move upon the hearts of men.

If the experiences of the past afford any guide for the future we may hope for revivals of religion only when the church takes to her knees. That the church in recent years has been suffering from a state of spiritual lethargy and decline few would presume to deny. The prayer of the prophet Habakkuk, "O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy," should be the prayer of every earnest Christian heart that a deep and powerful and lasting revival of religion with all of its benign influences and results may not only sweep over our own country but visit the entire world.

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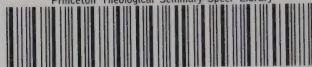
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